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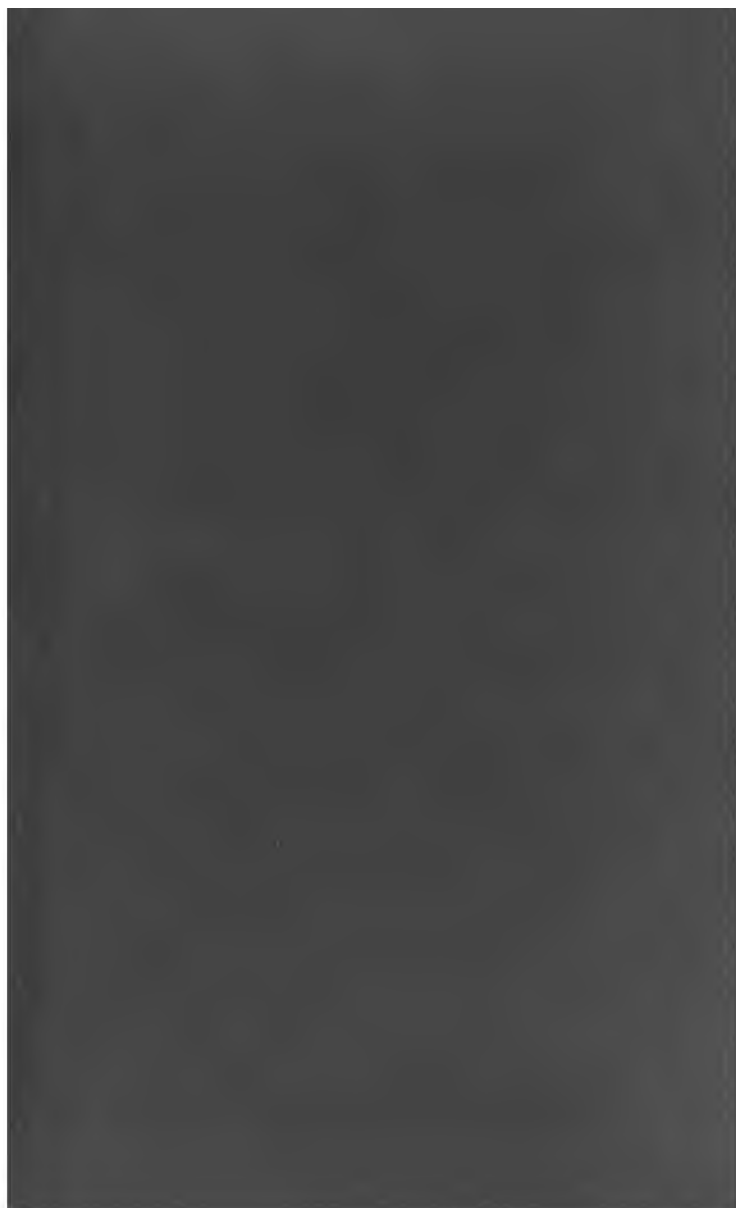
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Hitchcock



THE CHILD'S

TRUE CHRISTIAN

RELIGION.

SECOND EDITION, REVISED AND CORRECTED.

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NOTE.

IN preparing this book, the writer has had in view the general plan and teachings of *The True Christian Religion*, by Emanuel Swedenborg. For the sake of convenience, however, he has placed what he had to say about the Lord's Prayer and the Ten Commandments by themselves, at the beginning, as it is desirable to instruct children in those portions of the Word, before proceeding to the more difficult doctrinal points.

It is not intended that the book should be used as a catechism, but rather as a hand-book, both for teachers and for children, to aid them in comprehending, in a rational manner, the leading doctrines of the New Church. The only portions which are to be committed to memory verbally are the parts of the Word prefixed to each chapter.

THOMAS HITCHCOCK.

NOTE TO THE SECOND EDITION.

Advantage has been taken of the criticisms made upon the first edition of this work, in thoroughly revising and correcting the plates. No important changes have been made, however, except in the chapter on the Trinity, which is now, it is believed, much improved.



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PART I.



THE LORD'S PRAYER

AND

THE TEN COMMANDMENTS.

THE LORD'S PRAYER.

Our Father, who art in the heavens; hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so also upon the earth. Give us this day our daily bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. AMEN. (Matt. vi. 9-13.)

This prayer is called the Lord's Prayer, because the Lord Himself taught it to men when He was on earth. If you will look at the sixth chapter of the Gospel of Matthew, where it is written, you will find that He says about it; "After this manner therefore pray ye;" and again, in the eleventh chapter of St. Luke, where we also find it, it is said that one of the disciples said to Him, "Lord teach us to pray, as John also taught his disciples," and that then He replied by telling him, when he prayed, to say this prayer. It is a very short prayer, but it

means a great deal, and the more we study it the more we shall find in it.

It begins: OUR FATHER, WHO ART IN THE HEAVENS. "Our Father" means the Lord Himself; not our earthly father, but our Father "in the heavens." Earthly fathers are as much the Lord's children as their own children are. They were all little boys once, and had fathers and mothers of their own to take care of them, and give them clothes and food and send them to school. It is the Lord who still watches over them and gives them all that they give you. He keeps them alive as he does you, and He makes everything grow out of the ground for them and for you to eat. He has made everything out of which clothes and houses are made, and the coal and wood which warm you in winter. He makes you grow too, and gives you the power to talk, to learn your lessons and read books, and understand what you read and hear. When you go to sleep at night, He sends angels to watch over you, and wakes you up in the morning strong and well. Did you ever think, when you went to bed, that if the Lord did not keep you alive you would never wake up again? And so, too, He keeps your fathers and mothers alive, that they may help Him take care of you, and do all that He wants done to make you good and happy children.

Now, I dare say some of you wonder why you never see this Heavenly Father in the same way as you do your earthly fathers. But the reason is that your real eyes are now covered up with flesh and blood eyes, so that you can only see this earth, and the things which are upon it, and not heaven and heavenly things. You cannot see the angels, although they are always near you; nor the beautiful houses and gardens in which they live, although they are as close to you as anything which you do see. But when you die, as people say; that is, when you lay off the body of flesh and blood which covers your real body, then your real eyes will be opened, and you will see the angels and heaven, and everything in heaven, and then you will see the Lord, your Heavenly Father.

But even in heaven you will mostly see the Lord only as you see the sun here. You know that the sun is so bright that you cannot look at it, so as to see its shape, unless you look through colored or smoked glass; or unless it is dimmed by clouds, or by the fog or smoke of the earth, as is the case at its setting and rising. So, in heaven, the Lord in His brightness and glory, is the Sun of the angels, and only at times does he cover Himself so that they can see Him as a Man. You know it is said that He appeared bright like the sun to the Apos-

ties, when He was transfigured before them, as we read in the seventeenth chapter of Matthew, and to John, as we are told in the first chapter of Revelation.

There was one time, however, when the Lord was seen by all kinds of people while they lived here. We are told in the Bible how He once caused Himself to be born into the world as a little baby, and to grow up like any other child; and, when He got to be a man, how He went about among people teaching them, and curing all of them that were sick and asked to be cured. But then very few men would believe that He was the Lord. They said He was only a man like themselves; and there are many people now-a-days, who, in spite of all that they are told about Him, say the same thing. At last He made the body by which He was born into the world, divine and glorious, so that it could not be seen any more as it was at first; and now we must wait, as I have said, until our bodies die, before we can see Him. In the meanwhile, He has given you earthly fathers and mothers to help Him take care of you; and He tells you to honor them and obey them, because they do this for Him and for you.

You will notice He is called our Father "in the heavens." Some people say in "heaven"

only, but this is not what the Lord told us to say. He said "the heavens," because there are three heavens, and in those heavens many heavenly societies, as there are different countries, and towns, and cities on earth. It is said "in the heavens," too, not because He is not also just as much here as there, but because, as I told you, He is seen there as we see the sun here.

HALLOWED BE THY NAME. A great deal is said in the Bible about the Lord's name, and about the way we ought to use it. One of the Ten Commandments, you know, is "Thou shalt not take the *name* of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh His *name* in vain." So the Psalmist tells us, to "sing praises unto His *name*," "to exalt His *name*," and "bless His *name*," and in the Revelation, those whom the Lord had saved sang, "Who shall not fear Thee, O Lord, and glorify thy *name*, for Thou alone art holy?" Here, too, in this prayer, we say "Hallowed" (or "holy"), "be Thy *name*." Why is so much said about what seems to be a mere word?

If you will only think of it, the name of any one, when it is spoken, brings up before your mind all you know about him. Take anybody you are acquainted with, and the moment any one speaks the name by which he is called, you cannot help

thinking how he looks, and talks and acts, and whether you like him or dislike him. His name is the same thing, when you are away from him, as he himself. If you love him, you will always speak his name with a feeling of love, or if you are naughty enough to hate him, you will show it by the way you pronounce his name. Cannot you tell, yourself, whether any one loves another or not by the way he calls his name, when you are talking about him? Just so the Lord's name stands for all we know or think about Him, and if we love and honor Him, we shall always speak His name reverently. To use His name to swear by, as wicked men do, is telling everybody that we do not care about Him; and to speak it hastily and without thinking who we are speaking about, shows that we do not really believe Him to be our heavenly Father, who is so good and loving to us.

The true way then to hallow the Lord's name, is to try and always think holy thoughts about Him, to do what He tells us to do, and always think how we can most please Him. If you think and act thus, you cannot possibly bring yourself to speak His name except with reverence; and the more you are used to thinking and acting thus, the more you will hallow it.

THY KINGDOM COME. A kingdom is a country where all the people obey a king. The country where he is not obeyed is not his kingdom, but some one else's. Thus when the people of this country refused to obey the king of England, the country ceased to be part of the kingdom of England, and became an independent nation. Just so the Lord's kingdom is wherever people obey Him, and wherever He is not obeyed, it is not His kingdom. When we pray, then, that His kingdom may come, we pray that more and more people may obey Him, and that they should all do what He tells them to do, as a king's subjects do what their king tells them to do. Perhaps you will want to know the reason why we pray for this.

We pray that everybody may obey the Lord, and thus belong to His kingdom and help to extend it, because that is the way for everybody to be happy. The Lord has given us the Commandments, and tells us to keep them, because by keeping them we shall avoid the pain and misery which arise from disobeying them. He created us to be happy, and He made this beautiful world and all the nice things in it, to help us be so, and we would be so, if we would only do exactly as He wants us to. But men have become wicked, and love to do wicked things,

and this makes them, and those around them, miserable. When they murder, and steal, and lie, you know they cannot feel any real pleasure. And if everybody hated everybody else, and tried to kill and rob everybody else, and if they all despised the Lord, and if all little boys and girls refused to mind their fathers and mothers, would it not make us all wretched? The Lord knows it would, and so He tells us not to do such things. It is just as if your father were to tell you not to put your hand into the fire, because he knows it would burn you and give you great pain. For this reason, then, we pray that everybody may obey the Lord, and that thus His kingdom may come.

THY WILL BE DONE AS IN HEAVEN SO ALSO UPON THE EARTH. Doing the Lord's will means something the same as belonging to His kingdom, only it is a great deal better. People obey a king because, if they do not, they will be put in prison, or be punished in some other way, and so they are compelled to do as he says, even if they do not wish to. But the Lord wants more than this. He wants to have us do as He tells us to, because we love to, not because we are afraid. Don't you suppose your father likes a great deal better to have you be a good child, and learn your lessons well, and not quarrel, and

steal, and do naughty things, because you wish to show your love for Him, than because you are afraid of being punished. Just so the Lord wants us to Love Him and do His will, and therefore He tells us to pray that we and everybody else may do it. He says, "as in heaven so also upon earth," because in heaven, you know, all the angels love Him, and love to do His will, and if men on earth would do the same we should be as happy as the angels.

GIVE US THIS DAY OUR DAILY BREAD. "Bread" means all that we eat and drink, and everything that we need to keep us alive and well. It means, too, everything that our souls feed upon, all the happy feelings and pleasant thoughts which come into our minds, and all that we learn from books and teachers, or from talking with other people. It may seem strange to you that the Lord should give us all these things, when you do not see Him do it, but if you will think of it, where else can they come from? He makes the sun to shine and the rain to fall, and how could anything grow if he did not do this? How could a single seed, even, grow if he did not make it grow? No man can make a real grain of wheat himself. He might take a piece of wood or stone and make it into the shape of a grain of wheat, but you know very well it

would not sprout. But men take the grain which the Lord has made, and plant it in the ground, and the Lord sends the warm sunshine and the gentle rain, and it sprouts, and grows up, and bears plenty of other grains which can be made into bread. So it is with the apple-trees, and the vines, and the cows, and sheep, and everything else that we make use of. The Lord gives them to us all, day after day. He it is who puts happy thoughts and feelings into our minds whenever we let Him, by doing as He tells us to do. He gives us the power of hearing, and talking, and learning, and helps us to learn all about Himself, and what he has done for us. All He asks of us is, to ask Him for what we want, and to thank Him for it, when He gives it to us. And He requires this, because the more we ask of Him, the more He can give us. He cannot give you more to eat and drink than you want. When you are not hungry, you cannot eat, and when you are not thirsty, you cannot drink, with any pleasure, and, just so, if you do not want to have kind thoughts and pleasant feelings towards other people, He cannot give them to you. You cannot learn your lessons if you do not try, and you cannot learn about the Lord if you do not try. So when he tells us to pray for our daily bread, He means that we

should think how He gives it to us, and that we should love to have Him give it to us, and try to do what is necessary to get it.

AND FORGIVE US OUR DEBTS, AS WE ALSO FORGIVE OUR DEBTORS. Sometimes it is said, "And forgive us our trespasses as we forgive those that trespass against us." This is because the Lord's Prayer was written in Greek, and in translating it into English, some people do it one way, and some in another, but they both really amount to the same thing. When any one trespasses against us he becomes our debtor, that is, he owes it to us to repair the mischief he has done us. If one of your playmates breaks one of your toys, you feel as though he ought to give you another; if he strikes you in anger you think he ought to be punished, and if he has told lies about you, that he ought to ask your pardon. So that trespasses are debts and the trespasser is a debtor. What then does the Lord mean by telling us to ask Him to forgive us our debts to Him as we forgive debts owing to us?

Our debts to the Lord come from our wrong doings. Whenever we do what he tells us we ought not to do, it is our duty to repair the mischief. If we have done an injury to any one we become his debtor, as I have said, to the amount of the injury. But besides this debt we have an-

other to pay the Lord, because we have disobeyed Him, and many times we do this without being in debt to any one else. We may be very angry, for instance, and want to strike another person, but hold back because we are afraid of him. Or, we may make up our minds to take something that belongs to another, and somebody may see us just as we are going to do it, and keep us from doing it. Now, of course, we have not become a debtor to the person we wanted to hurt or steal from, but we have become a debtor to the Lord, because we meant to do wrong, and would have done it, if we had not been prevented. If we had not done it because it was a sin, and not because we could not, we should not have been in his debt. There would have been nothing for which we should owe Him. But having wanted to, and tried to do as much as we dared, we have done towards the Lord as much wrong as if we had gone on and done as we wanted to. So we become the Lord's debtors, always, when we do, or even intend to do, wrong.

These debts to the Lord, then, you see, are wrong feelings and desires, and the only way we can get rid of them, or be forgiven by Him, is to put them out of our minds ourselves. It is wrong to feel angry and unforgiving towards those who do wrong to us. If you are angry with



a child who has broken one of your toys, and want to take his toys away from him because of it, or if you want to strike him back when he strikes you, or to call him names because he calls you names, and so make him *pay for it*, as you say, your mind is full of bad feelings, and you become the Lord's debtor yourself. You must try to forgive your own debtors, that is, you must try to put away all angry and evil feelings, or else the Lord cannot help you and release you from what makes your debt to Him. So the Lord tells us, "If ye forgive not men their trespasses, neither can your heavenly Father forgive your trespasses." Trespasses and debts, as I have told you, are the same thing. The Lord never hates anybody himself for not doing as He commands them to. He loves them, and is sorry to see that they are naughty. But he cannot forgive them, that is, He cannot take away the wrong feelings out of them unless they help Him by putting away these wrong feelings themselves, and so you must always try to feel kindly towards all who do wrong towards you, if you would have the Lord really forgive you. He promises that He will, for He says, "For if you forgive men their trespasses your heavenly Father will also forgive you."

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. It seems strange, at first, that the Lord should have told us to pray Him not to lead us into temptation, when he is so good and kind, and does not want anybody to do wrong if He can help it. One would think that there was no need of asking Him not to do what he never does do, or try to do. Still there must be a reason for putting this into the prayer, and we must try and find out what it is.

Being tempted to do wrong, is to have a desire or wish to do wrong. When we are struck, we most of us *want* to strike back, that is, we are *tempted* to strike back. Or, if we see something that does not belong to us and feel a desire to take it, we are said to be *tempted* to steal, and so it is with all other sins. Our temptations to commit them are feelings which make us want to commit them. Now, when these feelings are on us, it seems as though the Lord gave them to us, but He does not. They come from hell, from the evil spirits, who delight to make other people as wicked and miserable as themselves. The Lord really tries to keep us out of them, but as He cannot do this unless we look to Him, and pray Him to help us, He is willing that we should think He causes them to come upon us, because then we will pray to Him more earnest-

ly, and be the sooner delivered. When, therefore, we say, "Lead us not into temptation," it means, "Do not let the devils tempt us," "Do not let us fall into the power of these evil spirits," for we also ask Him to "deliver us from evil." We should say this part of the Lord's prayer always when we are provoked to anger, or tempted to lie or steal, or say unkind things, or to do anything wrong, for then the Lord can send and help us, and lead us out of the temptations, and deliver us from evil.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY FOR EVER. AMEN. What the Lord's kingdom is, I have already told you, and you know the Lord has all power and glory, and always has had it, and will have it for ever. "Amen" means "true" or "yes," and as, at the end of the prayer, we go back over the whole of it in our thoughts, and think of it as a whole, we then say "Amen," to show that we think every word of it in truth and earnestness. It is as if when you had asked something of your earthly father, and he should say, "Are you in earnest?" and you should think it all over, and say, "*Truly* I am." So, now, when you say "Amen," at the end of the Lord's Prayer, you mean that you are in earnest, and really want the Lord to do all that you ask for.

Now, if you will think of these things, when you say the Lord's prayer, it will help you to say it so as to get much more good from it, than if you say it without knowing what it means, and if you will also pray the Lord to show you more of its meaning, you will find that He will do so, and it will all become clearer and clearer to you. For he says, elsewhere, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you: for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

THE TEN COMMANDMENTS.

I.

I AM THE LORD THY GOD, WHO HAVE BROUGHT THEE OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE. THOU SHALT HAVE NO OTHER GODS BEFORE ME. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy GOD am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto the thousandth generation of them that love me and keep my commandments.*

* In learning this and the other long commandments, young children may be allowed to omit the portions not printed in capitals.

II.

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; for the Lord will not hold him guiltless, that taketh His name in vain.

III.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made the heavens and the earth, the sea and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

IV.

HONOR THY FATHER AND THY MOTHER, that thy days may be long upon the land which the LORD thy God giveth thee.

V.

THOU SHALT NOT KILL.

VI.

THOU SHALT NOT COMMIT ADULTERY.

VII.

THOU SHALT NOT STEAL.

VIII.

THOU SHALT NOT BEAR FALSE WITNESS
AGAINST THY NEIGHBOR.

IX.

THOU SHALT NOT COVET thy neighbor's
house.

X.

THOU SHALT NOT COVET thy neighbor's
wife, nor his man-servant, nor his maid-ser-
vant, nor his ox, nor his ass, nor anything
that is thy neighbor's. (Ex. xx. 1-17.

About thirty-three hundred years ago, soon
after the children of Israel had escaped from
their cruel bondage in Egypt, and while they
were on their way to the Land of Canaan, the
Lord called them all together in the desert of

Sinai, at the foot of Mount Sinai, and there, coming down upon the top of the mountain in the midst of clouds, and smoke, and fire, and with thunders and lightnings, gave them the Ten Commandments. It is written in the Word, "And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire. And the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." (Ex. xix. 16-19.) The people were not allowed, we are told, to come very near to the mountain, for fear they should be destroyed by the terrible presence of the Lord, and bounds, or marks, were placed, beyond which they were forbidden to pass. So they stood a little way off, and heard the Lord's voice, and even then, they could not bear it long, for you will find, if you will read the nineteenth verse of

the twentieth chapter of Exodus, where the Commandments are written, that they said to Moses, "Speak thou with us, and we will hear, but let not God speak with us lest we die." They then went still further away, and the Lord spoke the rest of what He had to say to them to Moses alone, and Moses afterwards repeated it to them.

We are told, too, that the Lord wrote these Commandments twice, with His own finger, upon two tables, or flat pieces of stone. The first tables on which He wrote them Moses had in his hands when he came down from the mount, but when he found that the people, although they had so lately heard the commandment against worshiping idols, had made an image of a calf out of gold, and were worshipping it, it made him so angry, that he threw the stones down upon the ground, and they were dashed to pieces. The Lord then told him to make two other tables, like the first ones, and He wrote the Commandments upon them a second time, and these two tables were laid in the ark, or chest, about which we read so much in the Bible. It was made of wood, covered with gold, and carefully kept in a tent, called the Tabernacle, and when Solomon's Temple was built, it was put into the holiest place in it. Many wonderful things are related about this ark, as, that when the priests

who bore it on their shoulders stepped into the river Jordan, the water turned back, and let the whole people walk across on dry land; that when the Philistines once captured it, and put it in their temple, the image of their heathen god fell on its face before it, and was afterwards found lying on the ground, with its head and both the palms of the hands cut off; and that when a man named Uzzah, put his hand upon it, the Lord smote him so that he died. These things happened because the ark contained the Lord's Commandments, written by Himself, and show us how holy they are.

The Ten Commandments are, therefore, the Lord's own words, spoken with His own mouth in the hearing of a great multitude of people, and written with His own finger upon tables of stone, which He directed to be kept and treated by the children of Israel as the holiest thing they had. Is it not plain that He meant these Commandments to serve some purpose of great good to all men? For the Lord does nothing except for our good; and when He took such care to give these Commandments in such a solemn and terrible way, and to provide so carefully for their not being forgotten, He must have done so because it was particularly important to our happiness for us to know them and obey them.

If you will look at the Commandments, you will see that nearly all of them tell us *not* to do certain evil things ; as, not to worship false gods, not to take the Lord's name in vain, not to work on the Sabbath, not to kill, not to steal, and so on. There is only one of them, indeed, that which says, "Honor thy father and thy mother," which does not thus forbid us to do some wrong. If you will look, too, at the sins which are forbidden, you will see that many of them are such as would make us all miserable if they were allowed. What would become of the world if we all thought it right to kill those with whom we were angry, to steal everything we took a fancy to away from its owner, or to lie and deceive each other whenever it suited us ? It does not, to be sure, appear so plainly that mischief would result from breaking every one of the Commandments, but I hope, when I come to speak of them separately, to show you that it would, and how it would. But without this you can see enough, I think, to be satisfied that the Lord had in view our happiness when He gave these Commandments to the world. If we would only obey them faithfully, this earth would become like heaven. We should have no sin, no hatred and quarrelling, and nothing to cause any suffering whatever.

It is because of the good effect of obedience

to the Commandments that they are called the *covenant*, (Ex. xxxiv. 28,) the tables of stone upon which they were written, the *tables of the covenant*, (Deut. ix. 9, 11, 15,) and the ark, or chest, in which these tables were kept, the *ark of the covenant*. The word, *covenant*, means something which *joins together*, for when we shun the sins which the Commandments forbid, we are joined to the Lord in love to Him. The Lord loves us all, and desires to treat us as His dear children, and is ready to bestow upon us everything that will make us truly happy. When we sin, we turn ourselves away from Him, and refuse to receive the happiness He wishes us to enjoy, and it is only when we turn away from our sins and towards Him, that He can again do for us what He wishes to. Now, as the Commandments point out to us what the sins are, which come between us and Him, and show us how we may be joined to Him, they are called the *covenant*. They are also called the *testimony*, (Ex. xxxi. 18,) because they thus *testify*, or show, the Lord's will and our duty.

It was because, too, of this effect of the Commandments in joining us to the Lord and the Lord to us, that they were written on *two* tables instead of one. Some of the Commandments, you will see, tell us what sins we must avoid as

against God; that we must not withhold worship from Him and have other gods, nor take His name in vain, nor work on His Sabbath, while the others tell us what we must not do to our fellow men, as I have already pointed out to you. The former are called the laws of the first table, the latter the laws of the second table. Now, we cannot love the Lord unless we also love our fellow men, and act rightly toward them, and unless we do this, as well as honor the Lord, we have no covenant or union with Him. The Commandments are also *ten* in number, because ten is a complete series. We count by tens, you know, and when we get up to ten we put down a cipher, and begin over again. So the Ten Commandments contain all our duties to the Lord and to our fellow men, and when we obey them perfectly we obey the whole of the divine law. How they contain so much in so little a space, I will try and show you by showing you more fully what each one means.

THE FIRST COMMANDMENT.

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

This Commandment teaches us, first of all, that we must not worship images or idols of wood, stone, brass, or anything of the kind, as the heathen do, for it goes on to say, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." A "graven" image is something that is cut out with a knife or chisel, or some such tool, and shaped into the likeness of a man or an animal. Once, nearly the whole world used to worship such images, and even now there are millions of people in Asia and Africa who do it. Sometimes it is the image of a man to which they bow down, but oftener it is that of an ugly monster, part man and part beast or fish. This image is set up in a place called a temple, and people come and say their prayers to it, and make it presents of money, and fruits, and other things, which they think would please it. They put them down in front of it, and leave them there, but of course the image never touches them. They are carried away

by the cunning men who take care of the image, and who call themselves its priests. These priests, too, tell the silly people that their god wishes them to do a great many wicked things, sometimes to kill little children, sometimes to kill themselves, and sometimes to kill great numbers of men and women, besides burning women when their husbands die, and drowning sick people in the water, and the people do so, because they think the image is a god, and will punish them if they do not. If they would only obey the Lord instead, and not worship these wooden and stone images, and believe all their priests tell them, they would refuse to do these wicked things, and be a great deal happier than they are. For the Lord tells us to love and be kind to every one, and takes no pleasure in having us do as the heathen do, and he has given us this Commandment to teach us so. He says, "Thou shalt have no other gods before Me," and this means that we are not to mind what the priests of these false gods say, but only what we read in the Bible, which is His Word.

But we may disobey this Commandment in other ways than by worshiping idols, like the heathen. We may make idols of ourselves, by always trying to do what pleases us, instead of what pleases the Lord, or what will make others

happy. A little boy who is always thinking of his own self, and how to get everything he wants, and is never willing to let any one else enjoy his books or playthings, makes himself a god, and worships himself. He thinks, though he does not say so, that he is the chief person in the world, and that everything must give way to him, and this is really setting himself up to be worshiped. So a child who tries to get rid of learning his lesson, or doing what his parents or teachers tell him to, because it gives him trouble, really worships himself and not the Lord, for the Lord tells him to honor his father and mother, and do as they say. And, indeed, whoever does what the Lord tells him not to do, really denies that the Lord is God, and makes himself God in His place. He says that he knows better what he ought to do than the Lord does, and that he is wiser than He is. The Lord, for instance, says, "Thou shalt not steal," and when any one steals what belongs to some one else, because he wants it for his own use, he really says to himself, "I don't care if the Lord has told me not to steal; I don't mean to mind Him. I know better what is good for me than He does, and I want this thing and will take it." If he really worshiped the Lord as God, he would say, "The Lord is God, and He tells me not to take without per-

mission what does not belong to me. He knows best, and I will do as He says." So you see that this Commandment, by being put first, teaches us that we should obey all the rest because the Lord has given them to us, and because not to obey them would be a sin against Him, and setting ourselves up above Him.

Besides setting up ourselves as gods in place of the Lord, and worshiping ourselves instead of Him, we may also disobey this Commandment by loving and thinking of things in this world more than we do of Him. Having no other God than the Lord, means having nothing which we care more for than we do for Him. When you get very much interested in a story book, and your mother or father reminds you that you have not learned your Sabbath-School lesson, you will perhaps find it hard to lay the book down and take up your lesson, but you will do it, if you really worship the Lord, because you are to learn about Him, and His Wisdom, instead of merely about fairies, and giants, or battles, or whatever else it is your story book tells you of. So when you become so interested in your games, or plays, or toys, that you think of nothing else from morning to night, you are making a god of something besides the Lord. Or, you may make a god of fine clothes, and jewelry, and ornaments,

by thinking more of them than you do of anything else. Even your school lessons may fill your thoughts, and you may be so anxious to get a good place in your class, that you may forget about the Lord, and cease to worship Him. It is right enough to read story books at proper times, and to play games, and have nice dolls, and playthings, and to get on well with your lessons, but you should never forget that the Lord is God, and that he made you and everything around you, and keeps you alive and well, so that you can enjoy what you do, and you ought to think of Him, and His goodness as much as ever you can, and try to always do what you know he wants you to. When you do this, and remember Him in all your plays and games, you are putting Him in your mind, where He ought to be, in the highest place, as God over all. And when you grow up to be men and women, you will not allow yourselves to think of nothing except making money, or having horses and carriages, and fine clothes, or living in fine houses, or being great people, but you will try to find out how you can best serve the Lord, and do what He wants to have you do.

You must always remember that the Lord, whom we are to worship as God, is the Lord Jesus Christ. In the Old Testament He is called Je-



hovah, which means: *He that was, and is, and is to be*, but since He took upon Himself flesh and blood, by being born on earth as a little child, and growing up among men, He is called *Jesus*, which means Saviour, and *Christ*, which means Anointed, or King. In ancient times, when kings were crowned or made kings, oil or ointment was poured upon their heads, and they were then said to be anointed. Jesus Christ, then, is a name of the Lord which reminds us that He is both our Saviour and our King. - He is the Alpha and the Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty, (Rev. i. 8.) "All power," He says, "is given unto me in heaven and in earth," (Matt. xxviii. 18.) "Thou shalt call His name Jesus, for He shall save His people from their sins." (Matt. i. 21).

Whenever you read or think of this commandment, therefore, think of the Lord Jesus Christ as the Being to be worshiped, prayed to, and loved, above your own self and all things in the world. Think of Him as your Saviour, and your King, as He who made you and keeps you alive, and from whom comes everything which you have to make you happy. Try always to do what you know He wants you to do, for that is the way to show that you really believe in

Him, and that you love and worship him as God. And particularly, when you think of the rest of the Commandments, try to keep them, because He has commanded you to keep them, and because not keeping them, is a sin against Him. It may seem hard to do this at first, but the longer you try the easier it will become, and you will, by and by, begin to see that the Commandments were given to make you happy, and to make every one else happy.

THE SECOND COMMANDMENT.

THOU SHALT NOT TAKE THE NAME OF THE LORD
THY GOD IN VAIN.

To take the Lord's name in vain is to speak it carelessly, without thinking whose name it is, to use it in common talk, and in profane swearing, and especially to call upon the Lord to witness to the truth of what we know to be not true. You will sometimes hear wicked men speaking the Lord's name in horrid curses, wishing He may do all manner of evil things to themselves or others, when they mean nothing of what they say, and do not perhaps think what they are saying. Sometimes, too, you will hear them speak of the Lord as if He was not God, and make use of His name to make others laugh at what they say, and some people will even stand up in court, and solemnly swear by His name to tell the truth about something which the judge and jury want to know about, and then go on, and tell a lie about it. All this is forbidden by this Commandment, and we are taught by it that we must always use the Lord's name as the name of the great and good God, and speak it, remembering that He is present and knows every word we say.

You may, perhaps, wonder why the manner of speaking the Lord's name should be of so much importance, and why a commandment against taking it in vain, should have been given from Mount Sinai, with so much solemnity. A name seems to be only a word, and, when it is spoken, but a breath of air going out of the mouth, and you may ask what difference it makes how it is spoken. But, as I showed you in telling you what *Hallowed be thy name* in the Lord's Prayer means, a name is more than a mere word, and when you speak it, you do more than give out your breath. Take the name of any person you know, and see if, when you speak it, or even think of it, it does not bring up to your mind all you know about him. If it is the name of one of your playmates, you cannot help thinking, just how he looks and acts, and, if you like him, of all that pleases you in him, or if you dislike him, of what displeases you. If you have known him a good while, you think of all he has said and done to you, and whether you think well of it or not. If you hear another person speak his name, the same thing happens. Everything about him comes up in your thoughts, as if he stood before you. It is so with the name of your father or your mother. Whenever the names by which you are in the habit of calling

them, or hearing them called, are spoken, even by other persons, you cannot help thinking of them just as you do when you see them, and it is the same with the names of your brothers and sisters, if you have any, and of all your relations.

For the same reason, too, we speak of a man's having a good name, or a bad name, according as he has behaved well or ill, so that people think him a good man or a bad man. To have a good name, is to have people think you are good, and to have a bad name, is to have them think you are bad. No matter how ugly a sound a name may have, if you know that the person who bears it is good, and if he has been kind and loving to you, you never think that it is ugly, because you think only of the person, while, on the contrary, if he has shown himself cross and quarrelsome, and mean to you, he may have the prettiest sounding name ever made up, and you will hate to hear it spoken.

The name of a person, therefore, instead of being a mere word, is, really, in your thoughts, that person himself, and the manner in which you speak it shows the manner in which you are thinking of him at the time. If you love him very much, you will speak it lovingly; if you dislike him, you will show your dislike in the



way in which you speak, and if you do not care anything about him, you will show that too. And the way in which you speak the Lord's name, shows what you think of Him, and if you take it in vain, that is, carelessly, or in anger, or without thinking who He is, it will show that you do not really believe in Him, and worship Him as God. For, if you really believed in Him and worshiped Him, you could no more take His name in vain, than you could speak to Him or of Him disrespectfully, if you saw Him standing before you.

This Commandment, too, as you can see, bids us not to think of the Lord, as well as not to speak of Him, without proper reverence for Him. For our words only express our thoughts, and what we speak shows only what we think. If we are in the habit of thinking vainly, that is, disrespectfully and carelessly, about the Lord, we cannot help speaking His name in the same way; so in trying to obey this Commandment we must watch our thoughts as well as our words. We must also not only try to think and speak properly about the Lord Himself, but also about everything that belongs to Him. We should always read His Word, as we find it in the Bible, remembering that it is His Word, and that He is in it, speaking to us. Especially should we



never make fun of it, or use its texts to make people laugh. We should even treat the book itself, although it is only leaves of paper, as something sacred, because it contains the Word; and never throw it down carelessly, nor allow it to get soiled and torn, nor use it to sit on, nor for any other purpose than to read out of, that we may be taught by the Lord. When we go to church to worship Him, and hear His truth preached, we should always mind what we are doing, and behave ourselves quietly, just as if we saw Him looking at us. And, particularly, when we say our prayers, we should be careful not to allow ourselves to do it carelessly, but keep our minds fixed on Him, and on His great goodness, wisdom, and power. For all these things help us to form a correct idea of Him in our minds, and so make His name mean more truly to us what He really is. And the truer and more complete our thoughts are about Him, the less likely, of course, we shall be to take His name in vain; and if we are careful never to think carelessly or disrespectfully about Him, or anything that belongs to Him, on the least important occasions, we shall not be apt to do so on great ones.

The reason why the Lord has given us this Commandment, and the use of our keeping it, is,

that when we think and when we speak of Him as we ought to, and not in vain, we open our minds to Him, and so enable Him to help us to put away our evils and do good. The Lord is always trying to help all of us to become good, but He cannot do it if we will not let Him. If we determine not to try and obey Him, not to pray to Him for help, and not to think of Him as God at all, we close our minds to all the good thoughts He wishes to give us, and turn ourselves away from Him. And when we speak out our wrong thoughts about Him, we harden ourselves still more against Him, because we thus acquire a habit of thinking wrongly about Him, and make it less easy for us to change ourselves from evil to good ways. So that, by taking the Lord's name in vain, we say, as it were, that we do not want His help, that we will not have it, and that we will go on and be as wicked as we please without minding Him.

THE THIRD COMMANDMENT.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

We cannot live in this world without working, or having others work for us. If the farmer did not sow his seeds and raise his crops, we should have nothing to eat, and should starve and die. Unless we had masons and carpenters to build houses, miners to dig coal, wood-cutters to cut wood, and men who drive horses and carts, and manage railroads, to bring the coal and wood to us, we could have no houses and no fires, and should perish from cold and storms. Without spinners and weavers, and tailors and dress-makers, we should have no clothes to wear, and it would be the same with all the rest of the things we need. Even the savages, who live in warm countries, and eat fruits which grow wild, have to do some work to gather these fruits, and to hunt and fish; and they often die of hunger because their fruits and game fail them, and, as they plant nothing, they have nothing to live upon.

We want, too, more things done for us than just enough to keep us alive. We want nice carpets and furniture for our houses, horses and carriages, plenty of books to read, pictures to

look at, handsome dresses to wear, and many more things of the same kind, and the only way of getting them is for somebody to work and make them. Therefore, besides such people as farmers, and carpenters, and masons, and blacksmiths, we have men who do other kinds of work for us, printers, who print books and newspapers, artists who paint pictures; goldsmiths and jewelers; merchants who send across the sea, and bring us tea and coffee, and sugar and spices, and so on. Then, too, we want doctors to give us medicine when we are sick, and help us to get well; lawyers to keep us from being cheated by bad men; school-teachers to teach us; and ministers to tell us about the Lord and His goodness and wisdom. One works in one way, and one in another; and what one cannot do, another does for him; and thus, as you know, the whole world is busy from one year's end to another. The Lord intended that we should all do this, and does not like to see any one idle; for in this very Commandment he says: "*Six days shalt thou work.*" Some people think it is very nice and pleasant to do no useful work, but they are wrong. No one can truly obey the Lord, who does no work in the world; and no one can be happy, who lives in idleness all the time.

But if we all worked day after day, without

stopping except to eat and sleep, two bad things would happen. In the first place, we should become so tired out that we should fall sick ; and if we kept on, we should die. This has been found out by people who have tried it ; and even those who do not believe in the Lord, know that both men and beasts ought not to work more than six days at a time, without resting. The word "Sabbath" means rest, and the Lord commanded us to keep this day of rest, as well as to work, that we might not be sick and die. But, in the second place, if we kept on working without resting, we should never think of anything but our work ; and we would forget all about the Lord, and heaven, and the life after death. Our souls would suffer as well as our bodies. The Lord, therefore, has commanded us to keep the Sabbath, not only that we may rest, but also that we may, once in seven days, at least, stop thinking about this world and its work, and think of Him, and learn about Him, and about heaven, and so prepare ourselves for the life of the next world.

This Commandment, accordingly, goes on to say : "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter,

thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." That is, we must rest on the Sabbath from everything like ordinary week-day work. Whatever it is that we do for a business, or for our worldly comfort or benefit, we must stop doing it then. The farmer ought not to work on his farm; the carpenter, or the mason, at his trade; nor the merchant keep his store open. Children ought not to learn their week-day lessons on the Sabbath; nor practice their music; nor write their compositions; nor do anything else which it is their regular business to do on the other days of the week. No one, in short, should do work on the Sabbath, which he usually does as week-day business, but keep it as the Lord's day, and sacred to Him.

There are some things, indeed, which are done on week-days, which must also be done on the Sabbath. Our meals must be cooked and eaten on that day as well as on others; horses and cattle must be fed, and taken care of; in winter time, fires must be made in our houses and churches to keep us warm; doctors must give medicine to sick people; and so with other work of the same kind. That such work is not forbidden by this Commandment, may be seen from the example and words of the Lord himself,

when He was on earth. He allowed his disciples to pluck heads of wheat on the Sabbath, when they were hungry; and He, many times, healed sick people on that day. When some of the Jews found fault with Him for doing these things, and thus not keeping the Sabbath day as they thought it ought to be kept, He said to them, "What man shall there be among you that shall have one sheep, and if it shall fall into a pit on the Sabbath day, will he not lay hold of it and lift it out? How much then is a man better than a sheep! Wherefore, it is lawful to do well on the Sabbath days." (Matt. xii. 11, 12.) By this He taught, that any work which is necessary to keep ourselves and others alive and well, or which is done for the good of others, is lawful on the Sabbath.

The reason that such work as this is not forbidden on the Sabbath is, that, as the Lord Himself says: "The Sabbath was made for man, not man for the Sabbath." (Mark ii. 27.) This Commandment was given by Him for our own good, and in order that, by resting from our work every seventh day, our bodies and souls might gain health and strength. Now if we allowed ourselves, and our horses and cattle to starve, and sick people to die, on this day of rest, it would do us harm and not good. Be-

sides, the Lord wants us to cease from work on the Sabbath day, as I have already said, that we may not forget Him, and that we may learn all about Him, and about heaven, and what he wants us to do that we may come there after death; and we could not do this if we were cold, and hungry, and sick all that day.

You can see, too, from this, why we go to Sabbath-School, and to church; and why you, and your teachers, and your minister have to do what seems, I dare say, hard work on the Sabbath. It is because the Sabbath was intended for just this purpose. The Lord always, on that day, went into the places where the Jews assembled together, and which they called synagogues, and taught them about Himself, and His laws, and you will find many things that he said at such times, written in the Gospels. And when we assemble together, and hear His Word read, it is just as though He stood in the midst of us, and spake to us with His own voice. He says Himself: "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 20.) So that when you go to Sabbath-School, or to church, and learn your Bible lessons, you are doing what the Lord wants you to do on the Sabbath; and what He would tell you to do, if you could see Him and hear Him speak.

You will notice, too, that the Lord says: "It is lawful to do well on the Sabbath days," and the kind of well-doing he is speaking of, is lifting out a poor sheep which had fallen into a pit, and putting it where it could get grass and water, thus saving it from suffering. From this we learn, that doing acts of kindness to others, such as visiting and comforting sick people, helping the poor, and making other people happy in the best way we can, is proper Sabbath work. You can do something of this work by helping to take care of your younger brothers and sisters, reading to them and amusing them; and above all, by taking pains to behave well, and not make your parents and teachers any unnecessary trouble. You can do little favors for your friends and playmates, carrying them books to read that you know they want, but do not have; and by going to see them, and doing all you can to make them happy.

You will observe, also, that the Commandment does not say which day of the week is to be kept as the Sabbath, but only that six days are for work, and the seventh for rest. The Jews keep Saturday; but we keep Sunday, because that is the day on which the Lord rose again, after he was crucified and buried. Because, too, the Lord rose on Sunday, it is also called the

Lord's day. It was on this day, too, that He showed himself to John in the island called Patmos, as we are told in the first chapter of the book of Revelation.

We keep the Sabbath holy, then, by resting on it from our every-day work; by reading, studying, and being taught about the Lord and His Word, and by doing all we can to make those around us good and happy. When we employ the Sabbath in this manner, our minds become filled with true thoughts and holy feelings, which remain with us during the rest of the week, and help us to overcome our evils, to do our duty, and to draw nearer to the Lord and to heaven.

THE FOURTH COMMANDMENT.

HONOR THY FATHER AND THY MOTHER.

When little children first come into the world, they are the most helpless of all the Lord's creatures. You have seen, I suppose, how they have to be taken care of, and washed, and dressed, and fed; how slowly they learn to use their eyes, and ears, and hands, and feet; and how long it is before they can walk, and talk, and do anything for themselves. As they grow up they learn to read and write, and to do other useful things, only by being taught by their parents and teachers, or some other older persons, and if they were not helped in this way, they would not get along well at all. Then, too, it is a good many years before they can work, so as to earn money enough to pay for what they eat, and drink, and wear, and for a house to live in; and all this time their fathers and mothers have to work for them. Just think, how many, many times you have to ask your father or your mother for this thing, or that thing, which you want; and how badly you feel when you cannot get it. Suppose you had no kind father or mother, and had to wander about the streets,

like some poor little children you have heard of, and had nothing to eat, or wear, but what strangers gave you. Or, suppose you had no one to answer all your questions, and tell you what you wanted to know, and buy books for you to read. Or, that you had no one to take care of you when you were sick, and send for the doctor, and do what he says ought to be done to take away your pain, and make you well again. Can you not see that you would be very miserable in such a case? I am afraid you do not think of it as much as you ought to ; but if you will think, you will be very thankful to the Lord that he has provided a father and mother who love you enough to take care of you while you are growing up and learning to take care of yourselves.

Now, because children are so helpless, and ignorant, and have to be taught so much, and have so much done for them by their parents, it is necessary that they should always obey their parents. They do not know what is best for themselves, and would even die, if they were allowed to do as they pleased. You have heard, I dare say, of the boy who went into the blacksmith's shop, after having been forbidden by his father to touch any of the pieces of iron he saw lying there, because, if he did, he might burn

his fingers. He thought he knew better than his father, and that iron which was not red hot could not hurt him. So he picked up a horse-shoe which had just been made, and had cooled only enough not to be red, and of course, got terribly burned, and found out to his sorrow, that it would have been better to obey his father. Now you do not always suffer as quickly and severely for disobedience as he did ; but you do suffer, somewhat, every time you fail to do as your father, or your mother bids you, even though you may not see it. When you neglect the lessons, or the work they set you to do, you perhaps think it is no matter, but you have really missed getting some valuable knowledge, or skill, they wanted you to obtain, and after you have grown up you will be sorry for it. They tell you not to use bad words, or play with bad boys and girls ; and you do it slyly, and are not found out, and so escape punishment, as you think ; but you are punished for all that, and will see it some day, when you try to get rid of the bad habits you have formed by using such words, and by keeping such company. You think, perhaps, that they make you take a great deal of useless trouble in learning to wash and dress yourselves properly ; and to speak, and behave as you ought to ; and to keep your

clothes, and books and playthings in order; but all these things are necessary for you to do, and you will be glad, bye and bye, that you had to do them when you were children. And so it is with everything else which your parents and teachers insist on your doing. It is all for your sake, not for theirs, and if you disobey them, you only hurt yourselves.

It is often very hard, to be sure, for children to obey their parents. There are so many things which they do not like, which they are told they must do—and so many things they do like, which they are told they must not do—that they hate dreadfully to be thus all the time kept from having their own way. The Lord, who knows all things, knows this, too, very well, but He also knows how necessary it is that children should be made to obey, and, therefore, when He gave the Ten Commandments from Mount Sinai, He put this one about honoring fathers and mothers among them, to show that He wanted it kept as much as the others. He wants to have you know that when you disobey your parents, you disobey Him as well as them, and are committing a sin against Him, which is as much a sin as any of the others which he has forbidden. So that when you are tempted to act contrary to what you have been told—and to

do or not do something which your father or mother has forbidden or ordered—remember that it is the Lord Himself whom you are disobeying. He has said, “Honor thy father and thy mother,” and when you refuse to do this, you refuse to honor Him.

By “honor,” in this Commandment, is meant more than merely to obey your father and mother, when they tell you to do, or not to do anything. It means, that you should respect them so much, as to always do as you think they would like to have you, whether they have told you so in words or not. You know very well, that if you want to please any person, and have him think well of you, and praise you, you do not wait to have him say what he wants before you do it. You try and find out, and do it, so that he may see that you know what he likes, and are willing to do it for him. If you love another child, and want to be loved in return, you begin by showing him little attentions, offering him your books, or toys, and asking him to play with you, and when he plays with you, you try to make him have a good time. You know very well, that if you only did what he asked you to, he would not think that you particularly cared for him, and he would be right. So you do not “honor” your father and

your mother, if you only just obey them when they speak, and no more. You should think how much more they know than you do, and how anxious they are that you should be good and happy, and how continually they are thinking and working for you, and you should always try to give them as little trouble as possible, and make the best use you can of everything they tell you.

Nor is it only your father and mother who should be thus honored. Your teachers, both in day-school and Sabbath-School, ought, while they are busy in teaching you, to be treated as your father and mother, for they are put by them in their place, and are helping them to do the work of bringing you up to be good and useful men and women. Your parents send you to school, because they want you to learn many things which they have not time to teach you themselves, and to give you a place to study where there will be nothing to interrupt you, as there is at home. They ask the teacher to do for you just what they would do themselves, if they could, and they expect you to do for the teacher what you would do for them. So that when you break the rules of the school, and refuse to learn what is set before you to learn, you are not honoring your father and

your mother, and thus not obeying the Lord's commandment. So, children, whose parents have died, or who have had to go away and leave them, must honor those who take care of them, because such persons fill the place of fathers and mothers, and there is the same reason for honoring them, as there is for honoring their real fathers and mothers.

This Commandment, too, is intended not only for children, but in a certain way for grown people, also. Men and women, indeed, do not have to obey their fathers and mothers, as children do, for they know how to take care of themselves, and their fathers and mothers do not need to tell them what to do, and how to behave, any more. But, still, they have to honor and obey the laws of the country, and do what they are told to do by the officers of the government. They have to pay taxes, and, in time of war, men have to serve as soldiers and sailors, and while they are in this service, they have to do just as the general or captain says they must. And, above all, they always have to honor the Lord, our heavenly Father, in everything which they do. For just as your father knows what is best for his children to do, so the Lord knows what is best for all men and women, both on earth and in heaven, and they

are all as children, compared with Him. So they have to honor the Church, which is the whole body of those who love and obey the Lord as their spiritual mother. For the Church provides for teaching us all, grown people as well as children, about the Lord and His laws, and the way to heaven, and we should love it, and be willing to be taught by its ministers, as children should love and be taught by their mother.

There is added to this Commandment the words, "that thy days may be long upon the land which the Lord thy God giveth thee." The Jews understood by the land here spoken of, the land of Canaan, to which they were then journeying, and supposed that a long life there would be the reward of obeying the Commandment. But the land really meant, is heaven, which is often called in the Word the *land of Canaan*, and the *promised land*; and the promise is not of long life in any part of this earth, either to the Jews or any one else, but of eternal life and continual happiness in heaven to those who have here honored their earthly fathers and mothers, and the Lord and the Church, their spiritual Father and Mother. For, although children who honor their parents are no doubt preserved from many dangers, and

so are more likely to live to grow up, yet we know that the Lord often takes away really good children from this earth while they are still quite young. Their days are made long in the heavenly land where there is no sickness nor pain; and so will yours be, if you shall have truly kept this Commandment while you lived here on earth.

THE FIFTH COMMANDMENT.

THOU SHALT NOT KILL.

It is not necessary to actually kill a human being, in order to break this Commandment. Murder may be committed in many other ways. Whenever, from hatred or revenge you strike or do harm to any one, or even try to do so, you do what this commandment forbids. For, if you can remember your feelings at such times, you will see, that if you had not been afraid of being punished, or had been stronger than you were, you would not have been satisfied with merely giving pain, but would have taken away the life of the person you were angry with. Indeed, the murders for which men and women are hung, are often committed in just such quarrels as those in which boys and girls indulge. They begin by saying and doing unkind things, and from that they come to blows, and at last they get so enraged that they use clubs, or knives, or pistols, and thus cause death. They did not mean, at first, to go so far as this, but their angry passions became too strong for them to resist. You, too, never can be sure, when you begin to quarrel, that you will not end by killing the person you quarrel with. You do not



know, but that in your rage, you may strike him so hard, or cause him such a serious injury, as to take away his life. And whether you do so or not, you are a murderer, if you feel as if you would like to kill him if you dared to, or could. The only safe way is, to check your anger as soon as you feel it rise in your heart. Do not even say angry words, or do anything which will increase the anger of the person with whom you are disputing. For anger is like fire, which goes out unless it has something to feed upon. If you just shut your mouth, and walk away, it will die out of itself.

There are other kinds of murder, too, than merely those that affect the life of the body. Whatever is done to give pain to another, from a feeling of hatred towards him, is a kind of murder, though it does not touch his body. For instance, if from hatred or revenge you make fun of a boy's looks, or dress, or way of speaking and acting, so as to set all the other boys laughing at him, and render him unhappy; or, if from the same motive, you do something to distract his attention, and make him miss a lesson and get a bad mark, and then rejoice in his disgrace, you are in heart a murderer. All the teasing and plaguing of others, with which children sometimes amuse themselves, if it is

done to give pain and to be revenged for some fancied injury, is, likewise, a kind of murder. For the soul can be hurt as well as the body, and unkind and disagreeable words wound it, as whips and knives do the flesh. If you doubt this, think how you suffer yourselves when other children tease you, and see if you do not feel pain as real as that caused by a blow, or a cut.

It is murder, too, to tell lies about a person, and so make him thought badly of by others, when he does not deserve to be. For example: suppose you hate a boy, and for the sake of being revenged on him, you tell all the boys who know him and play with him, that he is a thief, and tattle-tale, or has done something else which they consider mean and contemptible, and so make them refuse to play with him, or have anything to say to him. You see that you thus take away from him their good will, and, as it is said, destroy his reputation with them, and this is another kind of murder. Or, if in the same way, you make your teacher think that he is mischievous and disorderly, and get him blamed when he does not deserve it, you also commit murder against him.

A still worse kind of murder is for bad boys and girls to lead other boys and girls to do wicked things, and become as bad as they are,

for this destroys the very inmost life of the soul. This is what wicked people particularly delight to do, and the Lord warns us against their efforts when He says: "Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves; ye shalt know them by their fruits." (Matt. vii. 15, 16.) If poison were offered you to drink, you would certainly refuse it, no matter how sweet and pleasant you were told it was; or, if you saw that a man had a pistol or dagger in his hand, and meant to kill you, you would surely run away from him, even if he did try to coax you to come within his reach. So, when you are tempted by other children to steal, or lie, or to take the Lord's name in vain, you ought to be just as afraid of being murdered, for you will be spiritually murdered if you do as they want to have you do. Much less should you not try thus to murder others yourselves, but, on the contrary, you should always lead them, if you can, to obey the Lord's Commandments, and obtain eternal life; for as He Himself says: "If a man keep my sayings he shall never see death." (John viii. 51.)

You see, then, that this Commandment forbids everything which can injure the soul, as well as the body. In the translation of the Bible com-

monly used, it reads, "Thou shalt not *kill*," but this does not give all the meaning of the Lord's words. The sin of murder does not lie in the killing, but in the hatred, anger, and revenge which lead to it. Killing, indeed, is sometimes not murder, as when it is done by soldiers in defence of their country; or by the officers of the law, to prevent a murderer from committing more murders; but the intention to kill, in order to gratify an evil passion, is murder, even though no death may result, as you have already been shown. To keep this Commandment perfectly, therefore, you must watch all your thoughts and actions, and take pains to never do anything to harm another in word or deed; and particularly, not to indulge in angry feelings against them, from which a desire to murder them may proceed.

THE SIXTH COMMANDMENT.

THOU SHALT NOT COMMIT ADULTERY.

The Lord has so made men and women that they find their greatest happiness in being married. It is written: "From the beginning of creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife. And they twain shall be one flesh, so then they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder." (Mark x. 6, 9.) There is no love so pure and holy as that which unites the husband to his wife, and the wife to her husband; and, since all happiness comes from love, that produced by marriage is the purest and holiest which any one can enjoy, either in this world or the next. From marriages on this earth, too, children are born, who become happy men and women in their turn, and, after death, angels in heaven. Every angel and spirit was once a child on this, or some other earth, and was born from the marriage-union of a man and a woman. So that, besides affording happiness to men and women on earth, marriage fills the spiritual world with inhabitants, and therefore performs

the highest of all uses. The Lord has also provided that fathers and mothers should have a tender love for their children, and should take the greatest delight in watching over them and educating them. Do you suppose that your father and mother could be so patient with you, and take so much pains to make you happy, and to teach you how you must live and act, if they did not love you very much indeed? You cannot understand, now, how deep and strong their love for you is, but some day, when you grow up and have children of your own, you will see it for yourselves, and then you will also see how this love comes from the marriage love of husband and wife.

But in order that marriage may produce all the happiness, and be of all the use for which the Lord intended it, it is necessary that a husband should have no more than his one wife, and the wife no more than her one husband. It is necessary, too, that after a man and woman are once married, they should continue to be husband and wife all the rest of their lives. For there can be no true marriage, except between one man and one woman; and if husbands were allowed to leave their wives and take new ones, and wives to leave their husbands and take new ones whenever they got a



little tired or vexed with their old ones, they would never learn to love each other as they ought to, and would be miserable, instead of being happy. Such a breaking up of a marriage is called adultery, and, because of the mischief and unhappiness it causes, the Lord has forbidden it in this Commandment.

Not to commit adultery, therefore, is, in the first place, for a married man not to leave his wife and take another; and for a married woman not to leave her husband and take another. But, since the sin lies in the breaking up of a marriage, everything is adultery which is opposed to marriage, or which tends to destroy it. A man who tries to make the wife of another man love him better than her own husband, or a woman who tries to make another woman's husband love her better than his wife, is guilty of adultery, though the marriage of either is not actually broken. So men or women who even only desire to have other wives or husbands than the ones they have, but do nothing towards getting them, not because the Lord has forbidden it, but because they are afraid that they will be punished for it, are also guilty of this sin. The Lord says: "Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his

heart." (Matt. v. 28). The lust here spoken of, is desire and intention, when not restrained because the Lord has forbidden the sin.

For the same reason, everything partakes of the nature of adultery which has the effect of unfitting the mind for the enjoyment of a true marriage. Improper thoughts about things connected with marriage, improper words and talk, and the indulgence of the passion of love with any other object but that of marriage, are more or less of this character, and should be avoided by every one who is growing up to be a man or a woman. You should try and keep yourself from all such things, looking to the Lord for help to do it, and praying that he will, in due time, give you a good and loving married partner, with whom you may be united for ever. The Lord provides husbands and wives for those who thus pray to Him, and if they allow themselves to be guided by Him, and keep His Commandment, they go on becoming happier and happier in their marriages continually. For husbands and wives, who have truly loved each other in this life, are not separated by the death of the body, but meet again in heaven, and there live together to eternity.

In the Bible, the Lord is several times spoken of as the husband of the Church, and the Church

is called His bride and wife. He says once, to the Church : " For thy maker is thy Husband, the Lord of Hosts is His name." (Is. liv. 5.) And He calls the New Jerusalem, which is His New Church, " the bride, the Lamb's wife." (Rev. xxi. 9.) But when the people who form the Church no longer love and obey Him, and turn away to other gods, and to do evil, they spiritually commit adultery against Him. In the book of Jeremiah it is written : " Turn O backsliding children, saith the Lord, for I am married unto you ;" and a little farther on : " Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel." (Jer. iii. 14, 20.) You see from this, that the Commandment against adultery also requires both men and women to be faithful to the Lord, and to love Him and keep His Commandments.

And, because of this marriage of the Lord and the Church, it is adultery to mock at the things of religion, and to deny the holiness of the Word. For by means of what the Church teaches us, and especially by means of the truths of the Word, we learn to know the Lord and become married to Him—and if we were to despise His worship, and to deny that the Word is His book, written to tell us about Him—and

still more, if we were to try and so explain it as to make people think that it said what it did not say, we should separate ourselves from Him, as a wife who leaves her husband and goes to live with some other man. In keeping this Commandment, therefore, we must continually think of the Lord as the spiritual husband of the Church ; and of the Word, and its teachings, as His truth ; and treat them with the respect we would show to the words of the being we loved above all others. If we do this with our whole heart and soul, we shall find it easy to keep the Commandment in every other respect ; for then we shall allow the Lord to help us, and He, you know, has all power.

THE SEVENTH COMMANDMENT.

THOU SHALT NOT STEAL.

To steal, is to take from another, without his knowing it, something that belongs to him ; and the person who does this in any manner whatever, is called a thief. You have perhaps read, or been told, how some thieves steal money slyly out of people's pockets in the street ; or goods out of stores ; or break into houses at night, and carry off silver, and clothing, and everything else they can lay their hands upon. When such thieves are caught, they are sent to prison, and very rightly, too ; for if they were allowed to go on stealing, nobody's money or property would be safe. But it is just as much stealing to take candy, or apples, or cake, when they do not belong to you, and you have no permission to take them. The size, or the value of the thing taken, makes no difference in the sin. When the Lord commands you, "Thou shalt not steal," he means to forbid all stealing, of little things as well as big ones, and you disobey Him in stealing trifles, as well as in stealing things of great value. You should think of this whenever you are tempted to take anything which does not belong to you, without the permission of its

owner, and remember that stealing is not only a mean and disgraceful crime, but also a sin against the Lord.

It is stealing, too, to get things away from others by any trick or deception, even though they actually consent to give them up. A boy who sells another a glass marble, pretending that it is a real agate, and thus gets the price of an agate, really steals from him the difference. A shop-keeper, who should take pay from you for a pound of candy, and give you only three-quarters of a pound, would be stealing from you the price of the other quarter. So a boy, who should get from his father, or mother, two dollars to pay for a new school-book, when the price was only a dollar and a half, would be a thief as to the other half dollar, as much as if he had taken it out of a money drawer. Some people think it is not stealing to do such things, but only smartness, but it is stealing in the sight of the Lord, and a sin against this Commandment.

Other things, too, may be stolen, besides those which can be taken hold of and handled, like money, and jewelry, and goods. A boy, or girl, who should get above another in a class at school by using keys, or translations, or any other kind of help forbidden by the teacher,

would be guilty of stealing the place thus obtained. Or, if praise should be bestowed upon a scholar, by the teacher, for a well prepared exercise, or a good composition, which had been copied from one written by some one else, it would be stolen, because it would have been gained when it was not deserved. So it is a sort of stealing to give a false excuse for not knowing your lessons when you ought to, and thus make your teacher think you are less to blame than you really are. Whatever is got in the shape of good marks, or praise, or holidays, or the good opinion of other people, by dishonest means, is really stolen. You have got away from others, without their meaning to give it to you, that to which you had no right.

Again, you may steal from people things of the kind I have just mentioned, without getting them yourself. If you were to see a little child very happy with a new toy, and should talk to him about it so as to make him dissatisfied with it, and thus lose all his pleasure in playing with it, you would be stealing from him his happiness without making yourself happy. You would take away from him what belonged to him without being any the better off for it yourself. So, when a school-mate has won a prize for scholarship or good conduct, and is very

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much pleased with his success, his pleasure can be stolen from him by making fun of him, and telling him that he had done nothing to be proud of. This kind of stealing is practised by some children, who, I suppose, have no idea of the sin they are committing. They take a wicked delight in destroying the satisfaction of other children, and depriving them of their happiness, though they gain nothing themselves by doing it.

Something like this is the stealing forbidden by this Commandment, in its spiritual or internal sense, namely, the taking away from people of their belief in the Lord, and in the truths taught in His Word. There are wicked men who try to persuade people that the Lord is not God, that the Bible is not His Word, and that it is of no use for them to try and obey the Commandments, because it will do them no good. This is stealing of the worst kind, because it takes away from others, things which cannot easily be restored to them, and is likely to destroy, not merely their happiness in this world, but their eternal happiness in the next world. When, therefore, you hear any one speaking against the Lord, against the Word, and against religion, beware of him, as you would of a man who was going to steal your money or your jewels, for if you were to suffer

yourselves to be persuaded by him, you would lose something of far greater value than any earthly riches.

THE EIGHTH COMMANDMENT.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST
THY NEIGHBOR.

If we never learned anything but what we saw with our own eyes, and heard with our own ears, or found out for ourselves in some such way, without help of any kind, we should know very little indeed. How would you learn geography, for instance, or history, or astronomy, if it were not for the books written by people who have seen the things they describe, and who tell you what they have seen? Even the rules of grammar, and arithmetic, and algebra, which you come to know for yourselves after a while, you have to be taught, at first, by persons who knew them before you, and who show them to you. You read a newspaper, and it tells you what is going on all over the world; and you meet your friends and playmates, and they tell you what they have done, and what they are doing; and thus, although you are only a child, and, perhaps, have never been a hundred miles away from home, you know a great deal about the earth, the sun, moon, and stars, and what people did thousands of years ago, and what they are now doing; and you are familiar with

truths of science, which it took many men all their lives to find out.

This telling of things which one knows to another who does not know them, is what is meant by *bearing witness*. On this account, when two persons get into a law-suit, and go before a judge and jury to have it decided, the persons whom they bring up to prove the truth of their stories are called *witnesses*. For instance, suppose the law-suit is about money, which one man wants another to pay him, and the other man says he has paid it already: if he can bring a witness who saw him pay it, and the jury believe that this witness speaks the truth, they decide that the money need not be paid again. If the witness in this case tells a lie, you can see that he would bear false witness, and would commit a great sin, for he would be the cause of depriving another man of money which he had a right to. This Commandment, therefore, enjoins us to always tell the strict truth whenever we are called upon to bear witness in court, or to help to decide in any way a dispute between two people. If John finds a ball, and Charles comes up and says it is his ball, and they leave it to you to settle the dispute, you ought, if you know which it belongs to, to say so, without any regard to which boy you like best. You must bear true witness.

But this is only one of the many cases to which this Commandment applies. As I said, nearly all that you know about other people and things is what is told you, and so what others know is made up of what they learn from you and others. Take, for example, the children you are acquainted with. You do not see them all the time, nor know everything they do, but they tell you, and others tell you, what they do when you do not see them, and thus you make up your mind about them. Suppose, now, you were told about a particular child, that he was a thief, or that he was mean, or a tell-tale, you would be likely to believe it, and not care to be friends with him. If the person who told you this had lied about it, he would have borne false witness against this child, and, as you can see, would have done him great harm. This kind of false witness is what is called slander, and is forbidden by the Commandment. You should be careful to never say anything against any one which you do not know to be true, for what you say is your witness, and if it be false, you committed a sin by bearing it.

For the same reason, it is a sin to tell lies in order to save yourself or others from being punished by your parents or teachers. When they ask you whether you have done something which

you were forbidden to do, and you deny it, you are bearing false witness against them. They have a right to know the truth, and if you deceive them, and make them think that you have been good and obedient when you have not been, you prevent them from doing their duty, and punishing you as you ought to be punished. It is the same when you tell lies to save other boys from punishment. You ought to tell the truth when you are asked for it, because it is really for their good, as it is for yours to be punished, and thus taught to do right. Telling tales when you are not asked to, and for the sake of being revenged on a playmate, is another thing, for, although it is really no harm to the child told of, it is wrong for you to take pleasure in his being punished. As to telling lies for the sake of having another punished when he does not deserve it, and when, perhaps, you deserve it yourself, that is a still worse kind of false witness, and I hope none of you ever even think of bearing it.

It is wrong, too, to even say that which is false, when other people may be deceived by it to their injury. Some children think it is good fun to scare other children by telling them that there is a bug or a spider on them, or that there is a wild animal in the closet who is coming out

to eat them, or in some other way to frighten them. This is wrong, for the children to whom you say these things believe your false witness, and suffer in their minds because of it. And even when your false stories do not cause any harm that you can see, they may cause some that you do not think of. People take your witness as true and act upon it, and it may be of great injury to them. If, for instance, you come home and say that you saw a great many blackberries in a certain field, when there were really few or none, you might put somebody to the trouble of going there after them and getting tired for nothing. You should try to always tell the exact truth about everything, and then you will do no harm. If others make mistakes, it will not be your fault, at least.

I have mentioned your learning geography, and history, and such things from books. These books contain the witness of those who write them, and you can easily see that if they bore false witness how much mischief they would do you. Suppose your geography told you that Europe lay to the south of this country instead of the east, that Boston was only ten miles from Chicago, and that New York was in Asia. Would you not, when you grow up, if you did not find out how false they were beforehand, be

likely to get into a great deal of trouble from being thus falsely taught? So if your history taught you false dates, or your arithmetic rules which always brought false answers to sums, you would be in continual trouble. But false witness, in these cases, however, produces nothing like as much mischief as it does in spiritual things. People who write false books, and in other ways try to make others believe that the Lord is not God, that the Bible is not His Word, and that it is no sin to disobey His Commandments, bear false witness in the very worst possible way, for the injury they do lasts beyond the life of the body. It is such false witness as this which is forbidden by the interior sense of the Commandment, and which the angels always think of when false witness is mentioned. These are the lies, too, which the Lord particularly means when He speaks against lying and lies in the Word, as, for example, when He says that liars have their part in the lake that burns with fire and brimstone, and that whosoever loveth and maketh a lie is kept out of the holy city. On the other hand, the Lord calls himself "the Amen, the faithful and true Witness," (Rev. iii. 14,) and says that He came to bear witness to the truth. (John xviii. 37.) He teaches us the truth about heaven and eternal life, and has said: "Blessed are they that

keep His Commandments, that they may have right to the tree of life, and may enter through the gates into the city." (Rev. xxii. 14).

By not bearing false witness, therefore, is meant always telling the truth about everything, no matter how trifling it may be, and no matter how much harm it may seem to do you. If you obey this Commandment from love and obedience to the Lord, He will take care that you do not suffer for it, for it is His Commandment, and He knows what is good for us better than we do ourselves. And the more faithfully you keep the Commandment, the more you will be like the angels and like the Lord Himself. For the angels never lie nor deceive; and as for the Lord, I have just told you that He calls himself "the Amen, the faithful and true Witness," and we can trust him with undoubting faith. The word Amen means, as I showed you in speaking about the Lord's Prayer, "true," or "the truth." And the Lord is the Way, and the Truth, and the Life. (John xiv. 6.)

THE NINTH AND TENTH COMMANDMENTS.

THOU SHALT NOT COVET.

The eight Commandments which we have so far gone over tell us what we must not *do*. They tell us that we must have no God but the Lord; that we must not take His name in vain; that we must not break the Sabbath; that we must not disobey father and mother; and must not commit murder, adultery, theft, or bear false witness. The last two Commandments, now, warn us not only not to *do* these wicked things, but also not to *desire* to do them. To "covet" means to desire, and not to covet anything that is our neighbor's, is not to desire to do any injury to him or to take away anything that belongs to him. As the Commandments are given in the book of Exodus, chapter xx., the Ninth Commandment is: "Thou shalt not covet thy neighbor's *house*," and the tenth is: "Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbors." In Deuteronomy, chapter v., however, the Ninth Commandment is: "Neither shalt thou desire thy neighbor's *wife*," while the Tenth is: "Neither shalt

thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, or his ox, or his ass, or anything that is thy neighbor's." I shall, therefore, speak of the two Commandments together, as if they were but one, for it is only in their spiritual or internal sense that the difference between them can be seen, and that sense it will not be necessary for me to explain here.

The reason why, after commanding us not to do evils, the Lord goes on to command us not to covet or desire what belongs to the neighbor, is, that this desire is the cause from which those evils proceed. All our sins come from our loving ourselves better than others, and wishing to do them injury for our own benefit. Stealing comes from our wishing to have the money or property of others; murder and false witness from a desire to indulge our hatred of them; adultery from desiring the wife of another, and so on. And, as the Lord Himself is the Neighbor whom we ought to love most, when we covet what belongs to Him, we do not pay Him the honor and obedience which He has a right to. Evil desires, indeed, are all that make our actions sinful, and where they do not exist there is no sin. For instance, to kill a person accidentally, or in self-defence, and not from hatred or revenge, is not murder, because there is no desire

or wish to murder. So if you take up and carry home a book or a toy belonging to another child, in mistake, supposing it to be your own, it is not stealing unless you keep it after you know whose it is. You do not mean or wish to steal, and therefore you are not guilty of stealing. On the other hand, you may be really guilty of murder or stealing, although you have done nothing which people can see. You may desire and try to commit these sins, and be prevented in some way so that you cannot commit them, or you may be afraid to do so for fear of being punished. But these two Commandments teach you that if you have the desire in your heart, and do not put it away because it is a sin against God, you have sinned as surely as if you had dared, or had been able to carry your desire out into act.

You cannot, indeed, always keep these evil desires from coming into your mind. You cannot help being angry, at times, or feeling as if you would like to take what does not belong to you, or in other ways being tempted to break the Commandments. The evil spirits who are with you delight in making you feel so, and would delight still more in making you actually do the wicked things they cause you to think of. What you can do, though, whenever these thoughts and feelings come to you, is to say instantly to

yourself: "These are wicked thoughts and feelings, and I will not act according to them."

a man whom you could see were to ask you to steal or to do murder, or to do any other wicked thing, you would not find it hard to say No! Now, you will only remember that all your thoughts of doing wicked things are put into your mind by wicked men whom you cannot see, because they are no longer clothed with bodies like ours, you will find it just as easy to say No! to them. But if you allow yourself to be pleased with such thoughts and feelings, and make up your mind that you will gratify them as soon as you get a good chance, you make them your own, and do what these Ninth and Tenth Commandments forbid. You actually desire to commit a sin, and this desire is a sin in itself, because it will become an act as soon as you can make it so.

If, again, you refuse to take pleasure in these wicked thoughts and feelings; if, as soon as you find you are getting angry, or thinking about taking what is not yours, or about breaking any of the other commandments, you resist the desire, you will find that it will go away. For the good angels who are appointed by the Lord to watch over you, help you at such times to drive away the evil spirits who are trying to lead you into sin. All they require of you is to

be willing to be helped, and to join with them in driving out the wicked thoughts which come into your minds, and if you will only do this, you and they together are sure of the victory. For the Lord, too, at such times, comes with His almighty help, and nothing can stand before Him. And when you have done this, the fact that sinful thoughts have been in your mind does you no harm. On the contrary, you have gained strength by fighting against them, and they will be all the easier overcome the next time they show themselves. If you do not believe this, just try it. You know that any bad habits can be overcome by pains and patience, and certainly bad thoughts can also be overcome by the same means.

PART II.



DOCTRINES OF THE NEW CHURCH.



THE LORD THE CREATOR.

In the beginning God created the heavens and the earth. (Gen. i. 1.)

For in six days the Lord made the heavens and earth; the sea and all that in them is. (Ex. xx. 11.)

By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth. (Ps. xxxiii. 6.)

For He spake, and it was done; He commanded, and it stood fast. (Ps. xxxiii. 9.)

All things were made by Him, and without Him was not anything made that was made. (John i. 3.)

It is easy to see that the Lord must have made the earth, and the sun, and moon, and stars, for they are too big or too far off for any man to have made them. And you can also see that the Lord makes the grass, and flowers, and trees, and men, and women, and children, and all living

creatures, because no man can make anything that lives and grows. But perhaps you may think that there are some things which men can make, as, for example, their houses, their clothes, their furniture, books, and the tools they use. Yet it is the Lord, after all, who is the Creator of even these things. He gives us the strength to work, and the mind which learns how to use that strength, and the materials which we want to work with. We say that men make books and newspapers, but it is the Lord who gives them the power to write the words. He makes the cotton and flax grow, out of which is made first cloth, then rags, and then paper. He made the metal for the types, and gives the printers the skill to put them together, and so, every substance that is needed for the book comes from Him at first, and all that men do is to change its form and put it together in a different way. So, when you look around the room and see the tables, chairs, carpet and other furniture, the curtains and glass of the windows, and iron about the fireplace, you see things which the Lord created, as much as he has those which grow of themselves, as people say.

The Lord, too, did not make the world and all that is in it, and then stop and let it all go on of itself. He did not make you as a little baby,

and then let you grow up without any further help from him. He keeps you alive all the time, night and day, summer and winter, year after year. When you go to sleep and do not know what is happening, he makes your body breathe and live, and grow just as he does when you are awake. You could not even think, if he did not give you the power of thinking from moment to moment continually. You eat and drink, but it is the Lord who provides your food for you, and who makes it become part of your body. You go to school, and study and learn, but your teachers are only the Lord's creatures, and could not do anything for you except by his help. Your parents could not take care of you, and procure for you what you need were it not for Him. So, too, the sun does not shine and give forth heat and light of itself, but is only a servant of the Lord. This earth could not roll on around the sun, nor the moon and stars give light at night if He stopped making them do it. And in fact, but for him, everything in the world would cease to exist, and vanish away like smoke in the air. The Lord is the Creator of all things now as much as He was thousands of years ago, and will continue to be so forever.

If, then, the Lord thus continually watches over and keeps in being everything of His crea-

tion, you can well imagine how great must be His love for us all. If you ever had any pet animal to take care of, you know that even so little a thing as that gave you much care and anxiety. What pains fathers and mothers take with only a few children, and how much they have to think and do to provide them with clothes, and food, and schooling! If you did not love your pet, or if parents did not love their children, all this trouble would be terribly disagreeable, and it would soon cease to be taken. Think now of the infinite care and pains the Lord bestows upon all the people on the earth; and not on this earth only, but throughout the universe, and in all the heavens, and how great his love must be to lead him to do it when he need not, unless he loved to! You know that a mother loves her baby, or she would not be so patient with it when it cries, nor spend so much time as she does in washing and dressing it, and hushing it to sleep, and so you may know that the Lord loves us with an infinite love, because He is so patient and kind with us, and does so much to make us happy.

Indeed, it was because of His great love, that He created all things. He was so full of love, that He could not bear to be without something to love. You can partly understand this by try-

ing to imagine how you would feel if you were left entirely alone, in no matter how pleasant a place. Suppose you were put into a beautiful garden, full of all kinds of flowers and fruits; suppose there were clear lakes, with gold fish in them, and boats floating upon them which went of themselves wherever you wished; suppose you had plenty of dolls, and toys, and candies, a whole library of story books, and the prettiest clothes that were ever seen, how long would you be happy if you had no other children at all to speak to or play with? I never knew a boy or a girl yet who would not be glad to give up such a garden, and everything in it, and go out into a common field, where there were other boys and girls, rather than stay alone. They want somebody to talk to, and show their toys and books to, and to join with in games. If this is so with poor, selfish children, what must it be with so loving a Being as the Lord? He could not help wanting to create men and women, and placing them in a world where they can be happy; and He wants them to love Him in return, as fathers and mothers want their children to love them. We say, therefore, that love—His own infinite, divine love—was the cause why the Lord created the world, and all things in it. He did it that He might have objects for His

love, and beings who could love Him in return. When we think of Him, therefore, we should think of Him as a Being of infinite love, and love Him accordingly.

But love alone would not have been sufficient to create the world. Merely wanting to do a thing could not, as you know, bring it about. You might want to make a kite, or a doll's dress ever so much, and yet, if that was all, it would never be made. You must know how, or find somebody that did know how, to teach you. The Lord had no one to teach Him; how, then, could He do the work of creation? Simply because He has infinite wisdom as well as infinite love. He not only loved to create, but knew how to do it in the very best way. This you can see, if you will only examine the things which He has created, or read in books what other people have found out about them. For instance, your body is a most wonderful contrivance, full of delicate little bones, and veins, and nerves, and muscles. The eye, alone, contains wonders, which it would take a volume to describe. Just look at your hand, and see what a curiously contrived instrument it is, and how many things you can do with it. And the same is true with everything else. The tiniest little flower, or blade of grass, will show you, if you carefully

look at it, that the Lord, in making it, has shown wisdom far exceeding anything we can imagine. And then, think how many millions of men He has made, and no two of them alike ; how many various animals, and trees, and plants there are ; and how many fishes in the sea, and how wonderfully each one of these is provided for, and the Lord's wisdom will be as evident to your mind as His love.

But both love and wisdom would be of no avail without power. Wanting to do a thing, and knowing how to do it, would be of no use without the power to go on and do it. Since, therefore, the Lord has created the world, we know that He has power, as well as love and wisdom ; and that all three are infinite, you can see for yourself. The Lord, the Creator, then is a Being of infinite love, wisdom, and power. It was His love that made Him create us ; it was His wisdom which guided Him in creating us ; and He does it from His own infinite power.

from it, and does keep you, if you will let Him. He sends the angels and gives them power to make you think you are doing wrong and to stop you, and if they cannot stop you at that time, then to make you repent and be sorry afterwards, and determine never to do so again. You only need to yield to the influence of these angels to stop very easily, and soon be saved from your bad passions. Besides this, you must know that whenever you do wrong, or even think of doing it, you bring around you evil spirits, who try as hard as ever they can to coax you on, and get you to be as bad as you can be. Against these evil spirits, the Lord, and the good angels sent by Him, fight, and try to drive them away, and this they do whenever you help them yourselves. Now, are not all these sins, and bad passions, and evil spirits, a great deal more to be feared than water, or fire, or Indians, and does not the Lord deserve to be called your Saviour, for saving you from them, for if He did not save you from them you would be a great deal worse off than if you were drowned, or burned, or carried away captive? Those things would only hurt your bodies, but these would take away your heavenly happiness, and make you miserable for ever.

Besides being our Saviour in this way, by

means of the angels, the Lord, once in a while, has to put forth His almighty power to save us in an uncommon and wonderful manner. In spite of all that the angels can do, the evil spirits sometimes get to be so many and so strong that if He did not come down upon them with all His might, and drive them away, they would kill the bodies as well as the souls of men on earth. This happened to be the case about eighteen hundred years ago. If you will read the New Testament, you will see that about that time, the evil spirits, not content with merely making men wicked, had got into the habit of throwing them into the fire, or into the water, or, they would make them go and live among the tombs and cut themselves all the while with sharp stones, or they would take away their powers of seeing, and hearing, and speaking. It was well known what was the matter with these miserable people. They were said to be "possessed of a devil," and there were more of them in Judea than in any other country. If this had been allowed to go on, very soon these devils would have overrun the whole world, and destroyed every human being in it.

In order to save men from this danger, it was necessary that the Lord should take upon Himself a body like that which the devils were at-

tacking. As I have said, you cannot be saved now unless you help the angels to fight for you, and so neither could men be saved then unless they helped the Lord themselves. But they had grown to be so wicked that they scarcely knew that there was such a Being as the Lord, and the evil spirits would not let them learn, and unless they could see Him with their eyes and hear Him speak, they could not know what to do to help Him. Besides this, He wanted a body like ours to fight with, just as your father would want a boat to save you if you were drowning far from shore, or a ladder if the window of the burning house in which you were, was high up, or guns and swords to fight the Indians with. So He was born a little baby, as we read in the Gospels, and grew up as any other baby does to be a man, and then he set to work to save the people. How He did this we are told in the Gospels.

In the first place, He went to work and drove away the devils who were tormenting the bodies of men. He went about, up and down, all over Judea, where they were worst, and cast them out by His divine power. They did not like this, you may be sure, and fought and begged hard to be allowed to stay. Once, you remember, there was a whole legion of them in a man, and

He gave them permission, when they went out of him, to enter into a herd of swine, and when they had done it they made the whole herd rush down into the lake and drown themselves. If the Lord had let them, they would have drowned as many men just as easily. Then the Lord healed all the sick people who had become so by the workings of these evil spirits. He made the blind see, the deaf hear, the lame walk, and the lepers clean. He fed the poor people, too, who had nothing to eat, and so altogether broke up the power of the evil spirits on earth.

At the same time that He was thus redeeming men's bodies He redeemed their souls. He talked to people and told them what they must do in order to be good and happy, and you will find what he said to them about it written in the Gospels. He had it written in those books that we and all other people might read it and so get as much good from it as if we had lived when He spoke it, and heard it ourselves. But as the people of that day did not read books much, He sent men called apostles to preach to them, and get them to try and resist the evil spirits, not only when they wanted to hurt their bodies, but also when they tried to lead their souls into sin. These apostles received power from the Lord to cast out devils just as He did, for after He had done so

much of this work, He could give them power to do it, too. But now this is no longer necessary, and by means of the printing press, Bibles have become very plentiful, as you know, and nearly every little child is taught to read, and we have in place of the Apostles, preachers, writers, and Sabbath School teachers, who study the Word and teach us from it, as the old apostles used to teach people in their time.

In these two ways, then, the Lord became our Redeemer. He fought the devils who had possession of men's bodies, and drove them away, and He taught people the truth by which to help them drive the same evil spirits out of their souls. You must not think it was a very easy task though. The whole of the devils in hell were up in arms. They tried to conquer the Lord and destroy Him. First they tempted Him to sin that they might get Him into their power. The fourth chapter of Matthew tells how they did this and how they failed. Then they tried to kill His body by stirring up wicked people to kill it wherever He went. He defeated them in this, too. Then they attacked Him in the spirit, and they made great drops of bloody sweat come out upon His forehead with the pain they caused. Last of all they got the Jews to crucify Him, and this He let them do, because His work

was nearly finished, and He knew that they were conquered, and that it was necessary for Him to suffer this kind of death in order to complete our redemption.

Since the time the Lord first showed Himself on earth, as I have told you, and conquered the evil spirits, He has had to fight them again, very much in the same way as then, only the battle took place in the spiritual world, where men here could not see it. This happened about a hundred years ago, at the time of what we call the Last Judgment; and we can read all about it in the books written by Emanuel Swedenborg, whom the Lord allowed to see it that he might let us know of it. In the chapter upon the Second Coming of the Lord, which you will find further on, I will tell you more of what Swedenborg says about this.

THE HOLY TRINITY.

Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. (Matt. xxviii. 19.)

No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, He hath declared Him. (John i. 18.)

That all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent Him. (John v. 23.)

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me. (John xv. 26.)

He breathed on them and saith unto them, Receive ye the Holy Ghost (or Spirit). (John xx. 22.)

The word "trinity" means something threefold, or made up of three things, and when we say *the* Trinity, we mean the trinity in the Lord, because He is the first and highest Trinity. That there is such a Trinity, we know because the Lord tells us of it in the Word. He says that there is the Father, the Son, and the Holy Spirit, and he speaks of them in such a way or to show that they are all three divine, and compose his divine nature; as you may see by the texts on the preceding page.

You will get a clearer idea of this Trinity in the Lord by seeing how it exists in yourself. For the Bible says, "*God created man in his own image: in the image of God created He him.*" (Gen. i. 27.) You are therefore an image of the Lord; that is, you are like Him, except that He is God and you are his creature, and except also that your evils and sins have very much spoiled the likeness. Still it is enough of a likeness to help you understand many things in regard to Him, and especially this one of the Trinity.

As in the Lord, so in yourself, love is what makes you do everything you do. You can see this plainly enough in the case of the things which you like, or, as you may well say, *love* to do. It is the love of the taste of food which makes you eat, and of the pleasure of drinking

which makes you drink. You play with your dolls and toys, and with other children, and read nice story books for the same reason. And so, with regard to all other things which children love to do. It is their love for them which makes them do them. But how is it with what they are made to do when they do not love to, as they say, such as sewing and hemming, and other such tiresome work, learning hard lessons, and going to school when they would rather play? It does not seem as though love had much to do with such things, but it does. When you do a long dull piece of sewing, you do it, if you are good, to please your mamma, and because you love her, or if you are not good, because you want to get some reward she has promised, or avoid some punishment she has threatened. So when you study lessons you do not like, you either do it to please your parents and teachers, or to stand high in the class, or because you want to escape getting bad marks or being kept in. If you did not have any love at all, either for others or for yourself, you would not care whether you did it or not, and would pay no attention to it. And so, if you will carefully consider every act of your life, you will find that some love is the origin of it. Now all these loves, taken together, form, as it were, a kind of

center, from which everything in both your soul and body receives its life and activity. In fact, we may say that your loves are your life itself, since without them you would have no life, and in the Lord Love is also His very life. As one of the apostles has said, God *is* Love.

All these loves, or, to speak of them as one united whole, this love, cannot be gratified without some effort. You must *do* something, or else your love will not give you any pleasure. But before you do anything you must first think what you are going to do, and how you will set about it. When you are hungry and thirsty you begin to think what you want to eat and drink, and how you shall get it. When you want to play you have to think where your toys are, and which ones you will choose. When you feel like reading, you have to make up your mind which book you will take. And so when you are to do any work or learn any lesson, you first think about it. Some children think about some things a long while before they begin, and think, too, more how they may gratify their love for not doing them, than how to obey their parents and teachers. They make all kinds of excuses, and sometimes even tell lies, to get off from doing what they do not like, so that they may do what they do like. Every love, there-

fore, gives rise to a thought, and usually to a great many thoughts, about the thing loved, and as the Lord's thoughts about what He loves are His divine wisdom, so your thoughts are your wisdom—not a very good kind, perhaps, but still something.

When, now, your love for a thing has set you to thinking about it, and you have decided how to go to work to gratify your love, the next step is to carry your thoughts into operation. In taking this step you cause what was before shut up in your own mind to come out into act, and so produce some change in the things or persons around you. When your hunger or your thirst has made you think how and where you may get food or drink, you move your body, and either go for what you want, or ask for it, and when you get it you do with it what your love tells you to do. When you decide to play with a toy, you take it and use it. When you make up your mind to learn a lesson, you get your book, and go to work studying it. In all these cases, you see that your love comes out, by means of your thoughts or wisdom, into operation or action, and thus you have, in your soul, a trinity of love, wisdom, and action.

Again, as love is clothed with and shows itself by thought or wisdom, so the whole soul is clothed

with, and shows itself by the body. You know that all you can see of another person, with your eyes, is his body, and your body is all he sees, in the same way, of you, but still, you can tell what his soul is, and he can tell what your soul is, because his body and your body by looks and actions shows out the soul in each. We have then, a trinity of soul, body, and action or operation, as well as that of love, wisdom, and action.

In a similar way, we have many other kinds of trinity. In the body there is the heart, and the lungs, and the life that flows from both together. Every object you see, even a stone, has in it a trinity of the substance of which it is made, the form it wears, and the use it serves in the world. From the sun proceeds both heat and light, and by the two together, the Lord gives life to all animals and plants. The reason that the trinity is thus found in all things, is that they were made by the Lord, and show forth his nature.

When, now, the Word speaks of the Father, Son, and Holy Spirit in the Lord, it means, by the Father, his divine Goodness or Love, by the Son, his divine Truth or Wisdom, and by the Holy Spirit, his holy proceeding Power or Influence, which He constantly exerts in preserving and saving everything that He has created. The

divine Love is the Father, because it is that principle from which the others proceed, and which supports them and gives them life. If there were no divine Love, there could be no divine Wisdom, nor any divine Power. The divine Love is also the Father of every man, and of all things in creation, because they are kept in being by it. The divine Wisdom is called the Son, because it is born of the divine Love as a Father, as your thoughts are born of, or come from, your love. This Wisdom is also called the Word of God, because wisdom, or thought, is expressed by words, and the Word of God expresses His divine Wisdom. Therefore we read in the Gospel according to John: "*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.*" (i., 1, 3.) "*And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.*" (14.) Here you see the Word of God, by which all things were made, is called the "only-begotten of the Father." It is also said that He "was made flesh and dwelt among us," which happened, you know, when the Lord showed Himself on earth.

Again, as your soul dwells in your body, and makes itself known to others by it, so in the Divine Humanity, which the Lord assumed when He came on earth, and which is the Son, or the Word, made flesh, the divine Good or Love now dwells and makes itself known to men. For this reason the Lord said to his disciples, "*The Father that dwelleth in Me, He doeth the works,*" (John xiv., 10), and also, "*No man cometh unto the Father but by me.*" (v. 6.) And that the Holy Spirit proceeds from this Divine Humanity we know from its being written: "*Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so I send you. And when he had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost.*" (xx. 21, 22.) "Ghost" is the same as "spirit" and you see that Jesus, who was the Divine Word or Wisdom, "sent" or proceeding from the Father, or Divine Love, "breathed" on the disciples, to show them how this Holy Spirit went forth from Him. He says in other places, "*I and my Father are one,*" (John x. 30.) "*I am in the Father, and the Father in me,*" (xiv. 11.) to let us know that the Divine Love is never separated from Divine Wisdom, and that the Holy Spirit proceeds from both together. And because all three are united in Him, He commanded His

disciples to baptize men, "into the name of the Father, and of the Son, and of the Holy Spirit." (Matt. xxviii. 19.) That they understood this to be the name of the Lord Himself, is seen by the fact, that when they came to baptize men, they did it in the name of Jesus Christ. (Acts ii. 38 ; viii. 16 ; Romans vi. 3.)

THE SACRED SCRIPTURE, OR THE WORD OF THE LORD.

In the beginning was the Word, and the Word was God. (John i. 1.)

By the Word of the Lord were the heavens made and all the host of them by the breath of His mouth. (Ps. xxxiii. 6.)

Forever, O Lord, thy Word is settled in heaven. (Ps. cxix. 89.)

Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. (Deut. viii. 3. Matt. iv. 4.)

The words I speak unto you they are spirit and they are life. (John vi. 63.)

His name is called, The Word of God. (Rev. xix. 13.)

In explaining to you why the Divine Trinity is called the Father, Son, and Holy Spirit, I

mentioned that passage in the Gospel of John where the Divine Wisdom or Thought of the Lord is spoken of as "the Word," and it is said that it is God, and that "all things were made by it," and that it "was made flesh," and "we beheld his glory as of the only begotten of the Father." Now you know that we call the Bible "the Word," and perhaps you wonder why we do so, and how the Bible can be the same thing as the Son or the Divine Wisdom, and how it was made flesh. Let us see if we can understand this.

Whenever you wish to tell other people how you think or feel about anything, you do it sometimes by looks, sometimes by motions, but often-er by speaking. For instance, you may show that you like or dislike anything by looking pleased or cross; you may threaten to strike by lifting up your hand, or you may consent or refuse to consent to do what it is asked of you by nodding or shaking your head. But by speaking out in words you show your thoughts plainly, and without risk of being misunderstood, as your looks or motions might be. Your words are your thoughts put into forms in which other people may see them and know them, and, if they are true words, they may be called your thoughts themselves. You may indeed say what

you do not mean, or what you do not really think, and then your words will be lies. But if you always say what you do mean and think, those who hear you know what is in your mind as well as you do yourself.

Words, too, express things and actions as well as thoughts. The word which is the name of any object, as *horse* or *tree*, calls up in the mind the image of a horse or tree, and makes you think of it. So by means of words you may tell what you have done to others and what they have done to you, and thus make a picture before the mind of the person you are speaking to, of what you wish him to know, as plainly as if he had seen it himself. And if you were to sit down and tell him all you had ever done and thought, and what you were now doing and thinking, truly, and without keeping back anything, he would know just what kind of a boy or girl you were. This is the way in which you come to know others, and in which they know you. You put together all they have ever done or said, as far as you know it, and what they have told you of their thoughts and feelings, and thus form your idea of them. They do the same by you, and so does everybody by everybody else. Now all this knowledge is expressed in words and words contain it.

In the same way the words of the Lord, written in the Bible, tell us what kind of a Being He is, and we call them *the Word*, because they are so much better and holier than the words which any created man ever speaks. If you will take up your Bible, and look through it, beginning at Genesis, you will see that it not only tells us what the Lord did, but that it says, every little while, "*And God said,*" "*And the Lord said,*" "*And God spake all these words,*" "*Thus saith the Lord,*" "*The word of the Lord,*" and in the four Gospels you find scarcely anything else than what the Lord did and said to the people and to His disciples. You can see plainly enough how everything which is written as having thus been said and done by the Lord Himself, should be His Word, and how it expresses His divine thoughts, but you will probably ask how is it in regard to things which are written as having been said and done by men, as David, for instance, in the Psalms, and by the wicked people of whom we read in various places?

To answer this question, I need only to remind you of what I have just now told you about words expressing thoughts and actions, and how by the use of them you can tell just what kind of person you are. Now the Lord wishes to tell us this very thing. He wishes to

let us know how loving and how wise He is, and since to merely say that He is loving and wise, would give us only a faint idea about Him, He has caused to be written a history of what He has done for us from the beginning of the world down to His own coming in person in the flesh, and, in the book of Revelations, a prophecy of things now taking place. When we read this history, whether it contains what He said or what others said, or whether it tells what He did or what others did, it is still His Word, because it gives an account of Him. For, many of the people who appear to speak only their own thoughts, as David and the prophets, were told by Him what to say, and thus it was the same as if He had said it. And what wicked people said and did is His word, because He commanded it to be written, and because it is necessary for us to know it in order to understand Him better. If you were telling of the bad behavior of another person to you and how kindly you had treated him, you would have to tell all he said and did, in order to show what you had said or done, and to give to others a true idea of you, and so the Lord has caused to be written down much that bad men have said and done, that we may know what kind of men they were, and why He treated them as He did.

The Bible, then, is a picture of the Lord's Wisdom or Thought, as it is shown in what He has said and done to men; and it is His Word, as much as what we say about ourselves is our word. It is, therefore, the Son, or only begotten of the Father, because it contains the wisdom which has proceeded from a Divine love, as a son is born of a father. And as the Lord created the world by means of His Wisdom, and this Wisdom is shown to us in the Word, so it is said that by the Word all things were made that were made. And since, too, Love cannot show itself except by thought or wisdom, so when the Lord wished to show himself to men on earth, it was the Word, or his Divine Wisdom, which was made flesh, and dwelt among them. You could not show your love to any one except by means of thought. If you loved a person ever so much, you could not make him know it unless you could either speak or make signs which he could understand, or do something in some other way to convey your thoughts to him. So the Lord first gave us the written Word, and then came Himself, as the Word in the flesh, to make us understand what He is, and how He loves us.

If you had a dear friend far away, somewhere across the ocean, and you received every little while a letter from him, you would read it over

and over, and learn from it just what he was doing and thinking of, and thus form to yourself an idea of him, as if you saw him. Now the Lord is not far off, as such a friend might be, but close to you, and yet he cannot show Himself to your eyes, because you would be dazzled and blinded by the sight. But He has caused the Word to be written in a book, that you may read about Him, and think of Him; and He has made the world and all things in it, which, as I have said, He also did by His Word, that you may see for yourself how good and how wise He is. The Word in the Bible and in the works of creation both, equally, tell us of the Lord's character, and both are the Lord's Divine Wisdom. And this Divine Wisdom, acting from Divine Love, assumed, for a short time, flesh and blood like ours, and "we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Now, however, this flesh and blood has been made divine, and it is only in what we read about it in the Word that it again appears to us.

The Word, therefore, is the Lord's thoughts, or His Divine Wisdom, expressed in words, that you may know Him, and think of Him truly. From Genesis to Revelation, it is a history of Him; and if it is read as it ought to be, it will

open your mind to Him, and bring Him near to you in your thoughts, and thus help you to become better and holier, and more like Him. And when it commands you to do some things, and not to do others, listen to it, as you would if the Lord Himself stood before you and spoke to you. For what He speaks, He speaks from Love to you and to every one else, and He speaks it that you may love Him, and be forever happy in being loved by Him.



THE INTERNAL SENSE OF THE WORD.

The words I speak unto you, they are spirit and they are life. (John vi. 63.)

All these things spake Jesus unto them in parables; and without a parable spake He not unto them. (Matt. xiii. 3.)

Unto you it is given to know the mysteries of the Kingdom of God, but to others in parables. (Luke viii. 10.)

I have before told you how the Word shows us the Lord's character, and gives us an idea of Him, as our own words show our characters to other people, and give them an idea of us. In doing so, I spoke of the Word as being a history of what the Lord has said and done to men, and of what men have said and done to Him; and perhaps you may think from this, that it is just like a history of Washington, or some other great man, and means no more than we find in it, by reading it as we would read any other book.

But the Word, unlike all other books, was written by the Lord Himself, not with His own fingers, but by telling men exactly what to put down, and therefore it is His work, not man's work, and contains a great deal which no book written by a man ever could contain, or does contain.

The difference is the same as that between all the other works of the Lord and those of men. For instance, the real flowers which the Lord makes grow, are very much the same to look at as the artificial flowers on a bonnet, but you know that the likeness is only on the outside. Real flowers are made up of beautiful delicate little leaves and fibres, which, when they are seen through a magnifying glass, are still more beautiful and delicate, while artificial flowers are cut out of paper, or wax, or silk, and when looked at carefully, even with the eye alone, show their clumsy shapes, and ragged edges, and the places where the paint is put on, and where they are fastened together. Cut a real flower open, and you will find little cells and ribs, tiny seeds in the seed-vessel, golden drops of honey, and many other curious things, while inside of an artificial flower there is nothing but cotton, or something else of that sort. So, a toy rabbit or dog, looks like a real one on the outside, but it is

only fur stuffed with sawdust or wool. It cannot eat or drink, it has no bones or flesh, and its eyes are only glass beads. A picture, too, of a landscape, or a man, differs from the real thing in the same way. When you have once looked at it, you have seen all that is to be seen, and when you come very close to it, its beauty is all lost. So, books written by men, tell you only what men know about anything, while the Word tells you what the Lord knows; and, as men know but a very little when compared with the Lord, what they say is equally little. When you have once read and understood their words, there is no more to be learned from them, but the more you read and study the Lord's Word, the more you find in it, just as the more you examine a real flower, the more you find in that. And the reason is, that the Word, besides the meaning which first appears, has many other meanings lying hidden within it, which are not seen till it is studied in the right way.

When you take up the Word and read it, merely paying attention to what you can understand of it, as you understand other books, you only get the first or outside meaning of it, as you see only the outside of a flower when you look at it from a distance. This outside, or what is the same thing, this external sense, is indeed very

good and beautiful, and tells you a great deal about the Lord that is true, and gives you an idea of Him which you can get from no other book. It shows you how kind and loving He is, and what He has done for you, and what He wants you to do, that you may be happy, both here and in heaven; and when you think of it, you should think of it as being the Lord's Word, not man's, and as most sacred and holy. But within this external sense there is another, which we call the *internal* or *spiritual sense*. We call it *internal* because it is within, and *spiritual* because it tells of spiritual things. It is as much more wonderful and interesting than the external sense, as the inside of a flower is more wonderful and beautiful than the outside.

This internal sense cannot be understood without a knowledge of what are called *correspondences*. All the men, animals, and things of every kind, described or spoken of in it, *correspond* to, or represent spiritual things, so that while the external sense tells us of what was said, done, and seen, on this earth, the internal sense tells of *corresponding* spiritual things. Externally, the Word is a history, as I have said before, like any other history, but internally it is an account; first, of the Lord's church on earth, and the changes which have taken place in it;

second, of the way in which the soul of each man becomes fitted for heaven; and third, of how the Lord, or the Word, became flesh, and saved us from the power of hell.

These three things make what are called the three degrees of the internal sense of the Word, and each one of them contains more knowledge than any man or angel can learn by studying the Word to eternity. We can all of us, however, learn a little of it, and to help us to do so, the Lord has revealed to Emanuel Swedenborg a knowledge of these correspondences, which had been for a long time lost and forgotten by men, and showed him how to use it in explaining the Word. Swedenborg has, accordingly, in the *Arcana Celestia*, given us some idea of the internal sense contained in the books of Genesis and Exodus, and how much more there is in the internal sense than there is in the external, you may see from the fact, that the explanation of these two books alone makes ten times as many volumes as the literal sense of the whole Word! Besides this, Swedenborg has also explained the internal sense of the Revelation of John, and parts of the other books of the Word, and, when you are old enough, you can, by reading what he has written, and learning correspondences, study the internal sense for yourself, and

perhaps find out some things which he has not said anything about.

One very interesting fact which Swedenborg tells us about the internal sense of the Word, and which it will be useful for you to know, is, that when any person on earth reads the Word, believing in its holiness and sacredness, the angels are aware of what he is doing, and although he may not know the internal sense, or be thinking about it, they know it, and, as he reads, perceive it as clearly as he does the external sense, and take great delight in it. This delight is communicated to the interior or hidden parts of the reader's mind, and make him also happy, and thus it is that good people find it so pleasant to read the Word. Swedenborg says, too, that when children read it as they ought, the angels take particular pleasure in coming to them in this way. They are drawn to them as you are drawn to a lovely garden when the sun shines on it, and makes the flowers give forth their sweet smell. The Word is thus, by means of its internal sense, a way by which heaven and the angels are brought near to you, and you may thus be in heaven among the angels in your spirit while your body is still on earth.

[The Bible, as it is commonly printed, now-a-days, contains a number of books, which though good and useful to read



are still, not the Lord's own Word. Swedenborg says: "The books of the Word in the Old Testament are, the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of the Kings, the Psalms of David; the Prophets, Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakuk, Zephaniah, Haggai, Zachariah, Malachi: and, in the New Testament, the four Evangelists, Matthew, Mark, Luke, John, and the Apocalypse." (A. C. 10.325).

CORRESPONDENCES.

And let them make me a sanctuary, that I may dwell among them. According to all that I shew thee ; after the pattern of the tabernacle, and the pattern of the instruments thereof, even so shall ye make it. (Ex. xxv. 9.)

For upon all the glory shall be a defence (or covering). Is. iv. 5.

The internal sense of the Word, I told you, is only to be understood by a knowledge of *correspondences*, and I think I had better explain to you more fully what correspondences are. I cannot do this so that you will know all about them, for that no one can ever do. I can only give you some idea of them to help you think about them, and set you to studying and reading about them for yourself.

Words, you know, are the names of things, and when you say a word which some one else hears, and understands, it makes him think of

the thing whose name it is. When you speak of a horse or a tree, or a flower, those who hear you, if they have ever before seen a horse, or the kind of tree, or flower you mention, *see* it again, as it were, in their minds, and think of it as you do, and so it is with everything else of that kind. When, too, you describe in words how one boy struck another, how a girl danced, or how a house burned down, if you know how to do it properly, those who hear you *see* the whole affair in their thoughts the same as you do, and thus, by means of words, you can give them an idea of things which they have not actually seen with their own eyes, and make them think of them as if they had. In this way whole books have been written, giving a history of things which have been said and done for years and years, and the Word, in its external sense, is such a history of the world from its beginning.

But there are a great many things which we think and talk about, which cannot be seen and felt of, as you would see and feel of a horse, or a tree, or a flower, and yet you know that they are real things. Can you measure love with a thermometer? Can you drink truth out of a tumbler? And yet you know that love is real heat, and makes you feel warm towards those you love, and that when you want very much to know the

truth about anything, and some one tells it to you, or you read it in a book, you drink it in as you do water when you are thirsty. Now, in order to describe love, or truth, you have to use words which also describe things which can be seen and felt by the body, and those who hear you know what you mean, because they know that heat *corresponds* to love, and water *corresponds* to truth; that is, that love in the soul is the same as fire in a room, and that truth to a person who very much desires to know it, is the same as water to a thirsty man. And when you say that you are *warmly* attached to such a friend, or that such a boy or girl treats you *coldly*, they know that you are not speaking of heat or cold which can be measured by a thermometer, but of spiritual heat and cold, which is love or hatred. Or, if you say of a book or a sermon, that it is *dry*, they understand that you do not care for the truth that is in it; not that it needs to be dipped in water, and made wet.

So, when you want to describe other feelings and thoughts of your mind, you use words that are the names of *corresponding* feelings and actions of the body. Suppose you have gone to your father or mother to get something which you think they will give you as soon as you ask

for it, and they refuse you. Do you not feel as if you had run against a post in the street? Or, when you go up in a friendly way to speak to some one, and he turns his back upon you, and will have nothing to say to you, is it not as if you had received a blow? You have been suddenly stopped in doing what you expected to do, and you feel, as you say, *stunned*, or *hurt*, and if you knew what the word meant, that you had been *rebuffed* or beaten back. Here again there is a *correspondence* between states of the mind and states of the body, and the same words can be applied to the one that are applied to the other.

In the same way that actions of the body correspond to actions of the mind, the things which men make with their hands correspond to the things which they make with their minds. When you sit down and think how you can do something you want to do, you say you are laying out your *plans*, as if you were making a map of them. You have an idea of what you are going to do all marked out in your mind, as if it were drawn on paper. When a boy tells you something which you know is not true, you say it is a *made-up story*, as if he had made it with his fingers. And you know what *sharp words* are, and *hard sums*. Words spoken in anger are

spiritually knives and daggers, and a sum difficult to do, is a hard mental knot to be untied. And when you come to learn more about words, you will find that everything made by the mind is described by a word which also describes something made by the body.

Now, just as in the case I have mentioned, things which you can see and feel correspond to, and represent things which cannot be seen and felt, so everything in the world corresponds to something of a spiritual nature. The sun corresponds to the Lord ; its heat to His Love, and its light to His Truth. For truth is not only spiritual water, but is also spiritual light, and helps you *see* thoughts, as the light of the sun helps you see everything around you, and love is spiritual heat, for it warms your spirit and gives it life. The moon corresponds to the knowledge which we have of the Lord as a matter of belief alone, because it merely reflects the light of the sun without its heat. If you only *know* about the Lord, and do not love Him, and do not receive His love into yourself, you have only moonlight, while if you both believe in Him and love Him, and love to do what He tells you to do, you have Him as a sun in your soul, giving you both light and heat. The stars correspond to the various other knowledges of heavenly

things which men have, and which give no heat and but little light. This earth where we live corresponds to that part of our minds which contains our thoughts about the things of this natural life, while all the trees, plants, animals, and men on it correspond to other thoughts, and the affections derived from them. What the correspondence of each particular thing is, you must learn by studying the writings of Swedenborg, where a great many correspondences are explained, and where you can get the rules which will tell you how to find out those which he has not explained. All I want to do now is to show you what they are like, so that when you hear them spoken of, you may know what people mean. In general, it may be said that *correspondences are the spiritual meanings of things*. Everything which can be seen or touched, or in any other way can affect the body, corresponds to something which can be felt or thought of by the soul, and everything which can be felt or thought of by the soul corresponds to something which can affect the body.

You can see now, from what I have said, why the Lord, who made all things, and knows perfectly their correspondences, should have used them in writing His Word. He did so in order that the Word should not only describe what

took place before men's eyes, and was heard with their ears, but, also, that by means of correspondences, it should tell us of spiritual things. Every man spoken of in the Word, and all that it says happened to him, and was said by him, will teach us if we learn to understand it, by learning correspondences, something spiritual, either about our own souls, or about the Church, or Heaven, or the Lord Himself. And what is wonderful, we can never learn all that it can teach us in this way, because being written by the Lord, it contains all His Wisdom, and our wisdom can never equal His.

FAITH.

I am the resurrection and the life. He that believeth in Me, though he were dead yet shall he live, and whosoever liveth and believeth in Me shall never die. (John xi. 25, 26.)

If ye believe not that I am, ye shall die in your sins. (John viii. 24.)

Ye believe in God, believe also in Me. (John xiv. 1.)

He that believeth and is baptized shall be saved, but he that believeth not shall be damned. (Mark xvi. 16.)

When the Lord was on earth redeeming and saving men, He told them over and over again that they must *believe in Him* to be saved, and some of His sayings on this point I have given you above. The sick people, also, who came to be cured had to believe in Him before He cured them. For example, he asked the two blind men who asked Him to restore their sight; "Believe

ye that I am able to do this?" (Matt. ix. 28.) and He said to the woman who touched the hem of His garment. "Daughter, be of good comfort, thy *faith* hath made thee whole." (Matt. ix. 22.) When Peter tried to come to Him by walking on the water, and began to be afraid, and to sink, He cried out "Lord, save me," and then the Lord stretched forth His hand and caught him, and said to him "O thou of *little faith* wherefore didst thou doubt?" (Matt. xiv. 30, 31), and it is likewise said, that He could not do many mighty works in His own country "because of their *unbelief*." (Matt. xiii. 58.) All this teaches us that we must *believe* on the Lord, or, as we also say, we must have *faith* in Him before He can save us from evil and danger, and give us the good He desires to give to us.

In order to believe, or have faith in the Lord, you must first of all *know* that He is the Almighty God, the Creator of the world and the Saviour of men. It is plain that you cannot believe anything until it is shown to you in some way, and you could not believe on the Lord if you did not know who and what He is. This is the reason why He has given us the Word in which are written so many things about Him, why you go to Sabbath-School to be taught, and why I have explained so many things about Him

to you. All that I have said about His love, wisdom and power, about His creating the world and keeping it in existence from moment to moment, and what he has done, and still is doing to save us from Hell and bring us to Heaven, and everything else relating to Him, is for the sake of teaching you how to think rightly about Him, and thus render you able to believe on Him as you ought. The more you know about the Lord the better you can believe on Him, because you have a truer idea of Him.

But merely knowing the truth about the Lord is not having faith in Him. You might learn all that has ever been told us about Him, and be able to repeat it all perfectly, and yet you might not really believe it. You might think within yourself that perhaps it is true and perhaps it is not, and that at all events you do not care whether it is so or not. You might say, when you were asked the question, that the Lord is God, and that His Commandments ought to be obeyed, and yet you might secretly fancy that you yourself deserve more love than He does, and that it is no matter if you do break His Commandments. Now, in such a case, it is clear that you would have no real faith in what you know, for if you had, you would think of the Lord as your Creator and Saviour, and would pray to Him to help you keep

His Commandments, and do your best to keep them. This continually thinking of the Lord as God, and looking to Him to help you to live, so that you may come into Heaven, is what He means by believing on Him, and you must have this faith in Him or He cannot save you from hell and bring you into heaven.

One thing more, however, is still needed. Not only must you know the truth about the Lord, and think of it as true, but you must also *do* what He tells you to do. Suppose you are very sick, and in great pain, and want to become well again. The doctor comes and tells you what medicine to take, and what you must not eat and drink, and what else you must do to get well, and then asks you, do you *believe* what I say? Now you may answer, Yes! but if you lie still and do not take the medicine, and go on eating and drinking as you did before, and in other ways disobey the doctor, you would clearly show that you did not really have faith in him, and for want of faith in him you would not get well. For if you really had faith in him, you must set to work immediately to follow his advice and be cured. So if you were in a burning house, and there was no way of getting out but by a high window, under which your father stood, ready to catch you in his arms, and he

told you to jump; if you really had faith that your father could catch you and save you from striking against the ground, you would jump at once and escape; but if you did not jump, you would show that you did not believe that your father could catch you, and so you would be burnt up. Now, the Lord, like the doctor, and like your father, tells you what you must do to get well of your spiritual sickness and to be saved from hell, and you must have faith in Him, and do as He says or you cannot be cured and saved.

There are three things, thus, necessary to faith in the Lord. First, knowing the truth about Him, second, thinking of this truth as the truth, and third, doing what it teaches you to do. You come to know the truth by reading the Word and studying it, and by its being taught you by your parents and Sabbath-School teachers, and, the more you study and learn of it, the purer and better will be the faith which you can acquire. You begin to believe the truth when you resolve that you will obey it because it is what the Lord teaches, and think of Him as God; and you have real living faith when, in every action of your life, you do just what the Lord would have you do. When you have this faith you are sure to be saved, for the Lord has said so, as you well see by the texts which I have put at the beginning of this chapter.

CHARITY AND GOOD WORKS.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself. (Deut. vi. 5. Lev. xix. 18. Matt. xxii. 37, 39. Luke x. 27.)

All things whatsoever you would that men should do to you do ye even so to them. (Matt. vii. 12.)

Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me. (Matt. xxv. 40.)

What doth the Lord require of thee but to do justly, and love mercy, and to walk humbly with thy God. (Micah. vi. 8.)

THE word "charity," means love, and charity towards others, therefore, is love towards them. People often speak of charity as if it meant nothing but giving money to poor people, but that

is only one kind of charity, and sometimes, as when it is done merely to get rid of a beggar, it is not charity at all. Charity, really, is loving the Lord and all our fellow creatures, and we show it when we try to obey the Lord because we love Him, and to do good to everybody around because we love them. For the neighbor, whom the Lord bids us love, is everybody within our reach, to whom we can do good.

Scarcely any one, now-a-days, is so born that he can have charity without trying very hard for it. We almost all love ourselves so much better than we do others, and our own pleasure so much more than we do the Lord, that we do not even know that it is wrong to do so until we are told. You see very little children snatch things out of each others' hands, and quarrel with one another for toys, and candies, and cakes, and cry if they are not allowed to do as they please, and if they were not taught that they must not do so, and learn to do better, they would grow up to be thieves and murderers. Indeed, all the evil and wickedness in the world comes from people's loving themselves, and their own pleasures better than they do the Lord and their neighbors. Just think what a happy world this would be if every one loved the Lord above all things, and obeyed Him perfectly, and loved

every one else as he did himself, so that he took as much pains to do good to others as to himself. But since this is not so, and we are all by nature evil and selfish, the Lord teaches us that we must have charity, and how we may get it.

The first step towards getting charity is to have faith in the Lord, for, as I showed you when speaking about faith, we must believe in the Lord before we can receive any good thing at all from Him. Besides, how could you love the Lord if you did not believe that He is God and ought to be loved? And if you did not believe in, and love the Lord Who is so good and great, and Who continually does so much for you, how could you love those around you, who, as you know, do not always behave kindly to you, and sometimes vex you very much. It is only by thinking of the Lord and of his Commandment to love others, that you can bring yourself to act towards others as you ought to. So that there can be no true charity without faith in the Lord, and we must have this faith before we can have charity.

You know what knitting work is, and carpenter work and other kinds of work. Whatever any one does, whether with his hands, or by speaking, or by thinking, is his work,—a good work if it is done from faith in the Lord, and

charity towards others; and a bad work if it is done from selfishness and hatred of others. From the time you get up in the morning, therefore, until you go to bed at night, in learning and saying your lessons, in the way you behave at the table, in your games and plays, and in all your words and actions, you are doing either bad or good works. The Lord says: "Behold, I come quickly, and my reward is with me to give every man according as his *work* shall be."—(Rev. xxii, 12.) The reward of bad works, you know, is punishment, and the reward of good works is happiness, both in this world and in Heaven.

Charity, too, is as much shown in not doing evil works as in doing good ones. Indeed, no one can have true charity who does not take as much pains not to do evil as to do good. What sort of charity would you show towards your brothers, and sisters and playmates, if one minute you spoke and acted rightly with them, and the next minute struck them and called them names, or broke, or took away their books and toys? You well remember that, in speaking of the Commandments, I showed you that they nearly all told us *not* to do wicked things, and, as in doing the good works of charity it is necessary to obey these Commandments, you see that you must be as careful not to do wrong as to do right.

But charity, like faith, amounts to nothing unless we act according to it. As I showed you, in speaking of faith, it is of no use for you to *say* that you believe in the Lord if you do not *do* as He commands you. You must obey His Commandments if you would be saved, and your faith saves you only when you obey. Your faith in the doctor cures you only when you take his medicine and do as he bids you; and your faith in your father saves you from the burning house only when you obey your father, and jump into his arms, as he tells you to. And so it is of no use for you to wish to be very loving and affectionate towards other people, if you go right on and *do* unkind and wicked things to them. If you really try to love your father, and mother, and playmates, you will always do what is right to them. You will honor your father and mother, and not get angry with your playmates, nor strike them, nor take away what belongs to them, but treat them as the Lord has commanded you to treat them—that is, as you yourselves would like to be treated by them. Whatever you thus do from faith in the Lord and charity towards others, is called *good works*, and by means of them both faith and charity become real things, and not mere words and feelings.

Now, if from faith in the Lord, and love or

charity to others, you try in every thing that you do to obey the Lord, and do, not evil but good, to your neighbors, you will find that your faith and charity both grow brighter and stronger. At first, it is hard to believe in the Lord and obey Him, and to do to others only what is right and good, but it becomes easier as you go on, just as reading or any kind of study becomes easier after you have been doing it some time. When you first began to read, you had to pick out every letter and syllable and put them together slowly, and you thought it was terrible hard work, but now is it not easy enough and pleasant enough to read, especially if the book is a nice story-book? It is so with arithmetic, and piano-playing, and every thing else of this kind. "Practice makes perfect," it is said, and if you practice the good works of charity, you will at last learn to do them easily, and finally *love* to do them. So that the way to obtain charity is to do its good works from faith in the Lord.

REPENTANCE.

Repent, for the kingdom of Heaven is at hand. (Matt. iv., 17.)

Except ye repent, ye shall all likewise perish. (Luke xiii, 3.)

That repentance and remission of sins should be preached in His name among all nations. (Luke xxiv, 47.)

Be zealous, therefore, and repent. (Rev. iii, 19.)

To repent means to change one's mind. You know that sometimes when you are asked why you have not done something you said you were going to do, you answer that you have "changed your mind," meaning that you have changed your intentions. The repentance spoken of in the Bible is a repentance from sin—that is, a change of mind in regard to sin, or a determination not to commit it any more. Merely to be sorry for having done wrong is not repentance.

You must also make up your mind not to do so again, and set yourself to work to avoid it. It is of no use to be sorry and then go right away and do the same thing, for which you are sorry, over again; and indeed, unless you truly repent of it and stop doing it, you will cease to even be sorry for it. You know that people who have become thieves and murderers very rarely feel sorry for their crimes. They become hardened, as we say, because they have gone on so long without truly repenting.

Every little while you ought to sit down and think over all the wrong things you have done, and say to yourself that they are wrong, because the Lord has forbidden them, and then make up your mind not to do them any more. At the same time you should pray to the Lord to help you keep this in mind, and to do as He wishes you to do. If you thus repent and pray to Him, He will help you, and the good angels who are with you will also help you, and the next time you are tempted to do wrong, if you will only think of what you said to yourself and to the Lord when you repented, you will find it easy not to commit the sin again. And so, if you continue to repent, that is, to change your mind from the intention of doing evil to the intention of not doing it, you will at last be freed from

even the desire of doing evil. This is what is meant by the "remission of sins," which the Lord spoke of to the disciples as following repentance (Luke xxiv. 48). "Remission" means "sending back," and when you, by repentance, put away the evil desires which led you to sin, they are sent back to hell from whence they came, and you are thus freed from them.

Since, too, repentance is a change of intention, you must examine your intentions as well as your actions in doing the work of repentance. For, you may have intended and tried to do wicked things but have been prevented from doing them by fear of punishment, or of what others would say of you. You may have hated another person so as to wish to kill him, or, at least to hurt him very much, but have been afraid of being punished, or of being struck and hurt in return. So you may have intended to steal something but have seen, or thought you saw, somebody looking, and so have stopped, not because you were going to commit a sin, but because you thought you would be found out. All such intentions should be repented of as much as actual sins, for they are sins in the sight of the Lord, and if you do not repent of them, they will lead you into sinful acts the first chance they get.

REFORMATION AND REGENERATION.

“Except a man be born again, he cannot see the kingdom of God” (John iii., 3).

This is what the Lord said to a good and wise Jew named Nicodemus, who came to him one night to be taught. When Nicodemus wondered at it, the Lord said to him again, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” To see and to enter the kingdom of God, is to come among those who love and obey the Lord as their king, that is, to come into heaven. Before we can do this, the Lord tells us, as He told Nicodemus, we must be born again, or as it is usually said, must be *regenerated*, which means the same thing.

This new birth, you can see, is a birth, not of a new body, but of a new soul. No one becomes a little baby again and grows up a second time on the earth, but if we obey the Lord's Commandments there is born within our first soul a new soul which is of a higher and better kind,

and fit for heaven, which our first soul is not. This is why the Lord says, "Except a man be born of *water and of the spirit*, he cannot enter into the kingdom of God," and then adds : "That which is born of the flesh is flesh, and that which is born of the spirit, is spirit." Water and spirit here mean truth and the love of truth, as shown in a life according to it, while flesh means our natural evil desires. How the new soul is born of truth and a good life, and not of our natural evil desires, I will try to explain to you.

You know that you yourself and every one else you see around you have, at times, all kinds of bad thoughts and feelings. Sometimes you are very selfish, and want to have everybody else do just what pleases you. You want to keep your own toys and books to yourself, and yet make others lend or give you theirs whenever you take a fancy to them. You get angry and quarrel, and strike when you are opposed. You dislike to obey your parents, to go to school and learn your lessons, and to go to Sabbath-School and to church, and to be taught about the Bible and about religious things. And, for this reason, your character and disposition are so unlike those of the angels, that, without a change, you could not live happily with them, nor belong to the

same kingdom as they do. Now, I do not mean that you are altogether wicked and bad, and never do what you ought to do, but you *wish* to do wicked things very often, indeed, and find that it is hard work for you not to do them. The reason is that your first soul, which is born at the same time with your body, is of such a nature that you cannot help wishing to do evil, and this soul would, if it were left to itself, go to hell and not to heaven.

In order, then, that we may come into heaven, the Lord has given us His Word, and the truths which it contains, to help us form in ourselves a new soul, like those of the angels. This soul, as He says, is born of water and of the Spirit, that is, of the truths of His Word and a good life. For instance, our first soul leads us to steal, to murder, to bear false witness, and to commit all the other sins you have heard of. But the Ten Commandments tell us to resist its leading, and refuse to commit these sins. Now, if, whenever we are tempted to commit any sin, we think of the truth as contained in the Commandments, and in obedience to it, refuse to do the wicked act, so much of the first soul as leads us to do that act is killed, and a new desire, which is the desire of obeying the Lord, is formed, and helps to make in us a new soul. So, the next time we

are tempted to commit that, or some other sin, if we refuse to do it, in obedience to the Lord's truth, we kill another wicked desire, and get a good one in its place. And thus we go on through life, little by little, killing the old soul which we get with our bodies, and raising a new soul within us, which is of a heavenly nature, and belongs to the Lord's kingdom instead of hell.

You can understand this better by thinking of yourself as a garden, which contains nothing but weeds, but which you wish to have filled with beautiful flowers. The first thing to be done is, plainly, to pull up the weeds and plant flower seeds. But you cannot, at first, pull up all the weeds, and even when you think you have got through, you find new ones springing up, and if you do not keep all the while at work pulling them up as fast as they appear, your flower seeds will be choked and killed. But at last, when you have got rid of all the weeds, and the flowers have grown up, you have what you were trying for. Just so, you will, if you go to work and keep on working as the Lord tells you to in His Word, rooting up all the evil desires which compose your first soul, and planting the good affections of obedience to Him, you will at last get a new and good soul.

Of course this work of being born again, or regenerated, is a slow one, and lasts usually all one's life. No one, as long as he lives in this world, can say that he is entirely regenerated. But we can all do something towards becoming regenerate, and when we go into the spiritual world, and come closer to the angels, we are enabled by the Lord to complete the work, and thus enter His kingdom of heaven. But if we do nothing towards it here, and do not even begin to have a new soul born within us, then we cannot enter heaven, but remain among those who have also no other desires but their natural wicked ones. For no one goes to heaven who does not want to, and if we love nothing but evil here, we shall love nothing but evil after death, and shall hate the angels and get as far away from them as we can.

I have spoken as if you were to do the work of regeneration by your own strength, but you must know, that although this seems to be the fact, it is the Lord who really regenerates you, and not you yourself. He gives you the new and good affections in place of the old, evil ones, and you must always pray to Him for help to put away your sins and receive good from Him.

BAPTISM.

Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. (Matt. xxviii. 19.)

These words the Lord spoke to His disciples, just before He went out of the sight of men on earth, at the time of His First Coming. The command, though given only to those particular disciples, was meant for all who should afterwards become His disciples, everywhere and at all times, just as the Ten Commandments given to the Jews, were meant for the whole world. How the first disciples went about teaching and baptizing, you know, and you know that this same work is kept up at this day. We have ministers whose business it is to teach people to live a good life, and who baptize all who are willing to be baptized. You can see the use of teaching, but that of baptizing is not so plain, and I wish to try and tell you what it is.

"Baptizing" means bathing or washing, and, therefore, when a minister baptizes any one, he sprinkles or wets his forehead with water. He also says, at the same time, that he does it "into the name of the Father, and of the Son, and of the Holy Spirit." It means the washing of the soul, and it is intended to remind us that just as the body is made clean by water, the soul is to be made clean by doing what the Lord teaches. For the soul gets soiled and black by sin, just as the body does by rubbing against dirt, and the only way we can cleanse it is by using the truth which we know, to drive away the wicked thoughts and passions which stain it. And when our souls are thus washed, we come "into the name of the Father, and of the Son, and of the Holy Spirit," that is, we come into the knowledge and enjoyment of the Lord's Love, Wisdom, and Power, and are really His children, and have a right to be called by His name. Baptism itself does not do this, but it is a sign that it needs to be done, and is a promise on our part that we will try to do it.

Children are baptized, therefore, in the first place, because the Lord has commanded it. He said that "all nations" should be baptized, and this includes children as well as grown people. Baptism itself, means, that those who are baptized

must be washed from their sins and live pure and holy lives so as to be the Lord's children, and be worthy to be called by His name. Whenever you think of your baptism, then, or see other persons baptized, you should remember that the Lord has commanded you and them to be baptized as a sign that you and they are to be His children, and that He expects you to live according to His Commandments. But, besides this, baptism has another use which it is well for you to know.

The Church, as I shall explain to you more fully hereafter, is the Lord's family on earth, composed of all those who believe on Him and try to live as He tells them to. All who belong to the Church on earth are, at the same time, a part of the Lord's family in heaven, and though they do not see the angels, nor the angels them, they are constantly with the angels, and the angels with them. Now one use of baptism is, that those who receive it are marked by it as belonging to the Church on earth, both so that they and other people here know it, and so that the angels know it too, and can better help them to live so as to come into heaven after death. When little children are baptized, angels are appointed by the Lord, whose special business it is to watch over them and keep them from going wrong.

The Lord has provided that the minister's calling the child by name, wetting his forehead with water, and repeating the words He has commanded to be used, shall make it known in heaven that the child belongs to His family, and as soon as this is done, some good angel immediately goes to him and keeps the evil spirits, who desire to harm him, away from him, and tries to lead him to heaven.

This use of baptism is very much like that of the uniform which soldiers wear, that it may be known to what army they belong. In time of battle when a soldier sees another soldier with a uniform on like his own, he knows that he must help him, not fight against him, but when he sees a man without any uniform, he cannot tell what to think, and might, perhaps, kill him by mistake. So angels know that baptized children and people are to be taken care of by them, but they cannot tell so well about those who are not baptized, and cannot help them so easily. It is also like the costume of people belonging to different nations, by which they are known immediately wherever they go, and by which their countrymen can tell them from strangers. For the people who have been baptized are as different from those who have not, as Englishmen are from Frenchmen, or Americans from Germans,



and this difference is made known to the angels by their baptism.

And not only does baptism make it easier for the angels to help those who are baptized, but it makes it easier for the Lord to help them. For it is the Lord who employs the angels, and gives them all the power they have, and whatever aids them to do the work He wants to have them do, is really an aid to Him. He never commands anything but for the sake of doing us good, and He would not have commanded us to be baptized, but that He might do us good by means of it.

Remember, then, that baptism was commanded by the Lord, to represent the cleansing of our souls by obedience to His truth, and as a sign that those who are baptized belong to His Church. It is, also, a sign which lets the angels know that we belong to the Church, so that they feel more interest in us, and come more readily to our help against evil spirits. It is also a help to us ourselves, when we think of it, in our fights against our evil passions, for it reminds us that we are the Lord's children, and should show ourselves worthy of the name into which we are baptized. So, you see, when children are baptized, it is a good thing for them, and it is done for the sake of helping them come into heaven.

THE HOLY SUPPER.

“And when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.” (Luke xxii. 14-20.

You see here that the Lord said, “This do in remembrance of me,” and, therefore, we come to

gether in our places of worship, on certain Sundays in the year, and eat bread and drink wine together, reading, at the same time, this account of the Holy Supper, given in the Word, that we may be reminded of the Lord. Though we knew no more about this ceremony than that He had commanded it, and that it made us think of Him and of the great redemption He effected for us when He was on earth, it would still be exceedingly useful to us to perform it. It would still help us to love the Lord and obey Him, and be thankful to Him for His mercy, and thus render us better and happier. But this is not the only reason why the Lord commanded us to celebrate the Holy Supper as we do. You will notice that, when He gave the apostles the bread, He said: "This is my body which is given for you:" and when He gave them the cup of wine, He said: "This cup is the New Testament in my blood which is shed for you." The apostles did not quite understand what He meant by saying this, and people have disputed about it a great deal ever since, some, as for instance the Roman Catholics, thinking that the bread became really His flesh, and the wine His blood; but in the New Church we know what He meant, and what the bread and wine used in the Holy Supper really are.

The Lord keeps our natural bodies alive and strong by means of all that He gives us to eat and drink. He makes the wheat and corn grow in the fields, the fruits to ripen on the trees and bushes, and He creates cattle, and poultry, and fishes, and many other nice kinds of food. He has also provided various drinks for us, clear, sparkling water, sweet milk, and the delicious wine which comes from grapes. All this food and drink, which we enjoy so much, He gives us from day to day, and, if He stopped doing it, we should soon die of hunger and thirst, as men sometimes do when they are shipwrecked on desert islands. Everybody knows this, but everybody does not know that our souls require food and drink in the same way that our natural bodies do. What we are taught in school and at church, what we read in books and papers, and what we hear from other people is this food and drink, and our souls would starve without it. How badly off you would be if you could not read a word of any book, or understand anything that was said to you, and had nothing to think about? You might as well not have any soul at all, but be like a bird or a horse. And so the more you know and think, and use your mind in loving and doing good things, the more your soul grows.

Now, the best kind of food and drink for the soul is a knowledge of the Lord, and a love for Him. This knowledge and this love, the Lord tries to give to us in many ways. He has had the Bible written, that we might understand how good and loving He is, and what we must do to receive His love, and make it a part of ourselves. He has come and lived among men in human form, that they might see His nature still more plainly, and not fail of getting a true idea of it. And now, all the time, He is trying to feed each one of us with true thoughts concerning Him, and a love for Him and His laws. This is what he means by our eating His body and drinking His blood. It is receiving His own Divine love, which is His body, and His divine truth, which is His blood, into our souls, and thus keeping them alive and well.

The bread and wine used in the Holy Supper are, of course, not in themselves this Divine flesh and blood. They only represent it, as the water used in baptizing represents the truth, which, when obeyed, cleanses the soul. But the Lord has provided that when people receive this bread and wine in a proper way at the Holy Supper, He can come down into their souls more fully than at other times, and feed them with His love and wisdom so that they go away much stronger

and better than they were before. How He does this we cannot always see, but that He does do it we know because He says, that the bread is His body, and the wine His blood. So that the Holy Supper is not only of use in reminding us of the Lord and His goodness and truth, but it brings Him nearer to our souls, and actually feeds us with the food and drink He wishes to give us.

But not only is the Lord present at the Holy Supper, feeding our souls with thoughts about Him and love for Him, but the angels also come down to us at such times, and heaven itself is open to us. For the angels love to receive the food and drink which the Lord gives us in the Holy Supper, even more than we do, and when we are engaged in celebrating it, they know it, and come to partake with us. The Lord desires to have them do this because they assist Him in what He wishes to do. They drive away evil spirits, and help keep our minds free from evil thoughts, so that nothing prevents our thinking of Him, and being thus among the angels, we are, for the time, in heaven. The Holy Supper therefore joins us more closely to the angels as well as to the Lord, and admits us into heaven while we are yet in this world. Still, this takes place only with those who truly believe in the Lord, and try to do what He tells us to do. It is

of no use to those who do not, for by not believing on Him and not obeying Him, they drive Him and the angels far away, and close their souls against both.

The Holy Supper is, therefore, a means of reminding us of the Lord and His Redemption, of bringing us nearer to Him, so that we can receive more of His goodness and truth than we do at other times, and of opening heaven to us and bringing us into it and into the company of the angels. It is a sign of our being received into heaven, as Baptism is a sign of our being received into the Church. For this reason persons are baptized before they come to the Holy Supper, and if they are infants or children when they are baptized, they have to wait until they are old enough to understand what the Holy Supper means, and are in a state to receive it as it ought to be received. Try, therefore, to learn all you can about the Lord, and to obey His Commandments as perfectly as you can, that you may come to the Holy Supper worthily, and be fed there by the Lord, in company with His disciples on earth and with the angels in heaven.

THE SECOND COMING OF THE LORD.

For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be. (Matt. xxiv, 27.)

I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. (John xix, 23.)

Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him. (Rev. i, 7.)

He that testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. (Rev. xxii, 20.)

I have told you why the Lord was called the Redeemer, or Saviour, and how He came, eighteen hundred and more years ago, to save us

from the power of evil spirits and from our sins. I said also that He came again about a hundred years since, to once more deliver us from these same evil spirits, and to restore to us spiritual liberty. This took place at the time of the Last Judgment in 1757, and is called the Lord's Second Coming.

This Second Coming was not, like the first, a coming in a form which could be seen, and heard, and spoken with by men still in the body of flesh and blood. Since the Lord had once shown Himself in this way, and an account of what He said and did had been written down in a book, it would have been of no use to do the same thing a second time. Men would have learned nothing by it; and, as to the evil spirits, the Lord had still the body He glorified at the first coming, and so could fight them for ever after, and keep them away from the bodies of men. His Second Coming had to take place in a different manner.

When the Lord, at His First Coming, had thoroughly broken up the power of the evil spirits, and had taught people as much as He could, of what they ought to do to become good and happy, He sent apostles in every direction round about Judea, to carry on the work, and to teach everywhere the same things He had been

teaching. The book called the Acts of the Apostles tells us what these apostles did for the first few years, and after that, other histories relate how they, and men whom they taught, went from place to place, telling men about the Lord and what they must do to be saved from evil and sin. And so, in the course of a few hundred years, all the people of Europe became Christians, as we say—that is, they believed on the Lord Jesus Christ, and promised to do what He commanded. Preachers went into all the towns and cities, and built places of worship, or took the old heathen temples and threw down the altars and images in them, and devoted them to the worship of the Lord. The bishop of Rome became almost as great a man as the old Roman Emperors had been. All the other bishops and people did just what he told them to, and he made all the kings and princes do so too. He was called Pope, which means Father, of the whole church, and was really the governor of all Europe. He, and all the priests under him, lived in fine style, and people everywhere paid them the greatest respect. It seemed as though the Lord's purpose of building up a true church on earth had succeeded, and that everything was going on just as He wanted to have it.

But the evil spirits who had been conquered

by the Lord when He was on earth now tried a new plan. They saw that their power over men's bodies was gone, and that Christianity was too firmly established for them to destroy it. So they thought they would try and get control of the Pope and his priests, and prevent them from teaching the people how to live good lives and to get to Heaven. They persuaded them that to make the people obey them, they ought not allow them to read the Bible, nor pray to the Lord for help against sin. The Pope and the priests thought this was a fine idea, and so they began to take the Bible away from the people, and tell them they must not think about religious things, but only do as they were bid, and that instead of praying to the Lord they must come to the priest and confess, and be forgiven. Then they went on to sell them pardons for sins, and to make them pay for permission to do wrong, and so, while they got very rich, the people were getting to live very bad lives, and to come more and more under the power of evil spirits, who, you may well imagine, were greatly delighted with their success.

After things had gone on this way some time, and the Christian Church had become very bad indeed, a man named Martin Luther, seeing that something was wrong in it, tried to make it

right. He tried to teach the people that the Pope and priests had no such power as they pretended they had, and that it was silly to pay them money to be forgiven for their sins. But Luther did not quite understand the truth himself, and in opposing the Pope and the priests he made great mistakes. However, people were so tired of paying money and being tyrannized over by the Pope, that a great many of them joined him, and set up what is called the Protestant Church in Germany, Sweden, England, and a part of France.

The evil spirits took advantage of Luther's mistakes as they had of the Pope's love of power. They persuaded the Protestants that, in order to fight the Pope, they must teach something very different from what he taught, and since he claimed that he and his priests could forgive sins for money, they must tell people that they need do nothing but believe that their sins were forgiven in order to have them forgiven. They said the men were saved by faith alone, and that the Lord, when on earth, suffered all the punishment which we ought to suffer for our sins, and that therefore we could not be punished for them any more. So people, instead of trying to live good lives and obey the Lord's Commandments, only said they believed in Him, and went on and

did as they pleased, and the evil spirits, instead of being resisted and driven away when they tempted people to do wrong, were allowed to lead them into sin, because they thought it made no difference. Besides this, they came to think of the Lord Jesus Christ, not as the God of Heaven and earth, but only as one of three Gods, and instead of worshipping Him, they worshipped a Trinity, as they called it, of three persons, which was really no God at all.

Another mischief, too, which was caused by these false teachings both of Romanists and Protestants was, that as people died and went into the spiritual world believing these teachings, and full of all kinds of evil passions, they made a kind of cloud between the Lord and men on earth, so that the latter could not see the truth which the Lord was trying to show them by means of the Word. It was just as when a cloud comes over the sun and hides his light. If such a cloud was very thick indeed, it would make it as dark as night here, and if it lasted long enough, all men, and animals, and plants, would die for want of light and heat. So it was in respect to men's minds at the time I am speaking of. When they read the Word they could not see what it meant; when they heard about the Lord they thought of Him only as one of three Gods,



and when they were told that they must live good lives in order to go to Heaven, they said to themselves, What difference does it make how we live? We are saved any way if we only have faith. So the Church was almost destroyed, and Heaven itself was in danger from the evil spirits who formed this great cloud over the earth.

Of course, the Lord would not permit this state of things to continue. He came with the angels, and scattered these evil spirits as the wind drives the clouds out of the sky, and shut them up in hell so that they should not darken men's minds any more. He judged them, as we say—that is, He separated them from Heaven and from men, and sent them away where they belonged, as a man would separate goats from sheep, and put each kind by themselves. And this great separation, which took place in the year 1757, we call the Last Judgment, and we have an account of it in the book of Revelation, besides a more particular account of it in the writings of Swedenborg. And as the Lord came down out of Heaven to execute this Judgment, it is called His Second Coming. Now, there is no longer any cloud of evil spirits between us and Him, and His light and heat can shine clearly into our minds. It is as if the sun had

come back after a long absence and gladdened the earth with his glorious rays.

In order to make this Last Judgment and Second Coming of still greater use to us, the Lord appointed a man to teach people again the truth about Himself, and about the way to Heaven, as He once appointed the apostles. This man was Emanuel Swedenborg, and you can read more about him in the Child's Life of Swedenborg, which, I dare say, you will find in your Sabbath-school library. The Lord taught him a great many things about Himself, about the Word, about Heaven and hell, and about life after death, which had not been known before, and he wrote them all down in books which have been printed, so that every one may read them who wishes to. Many of these things seem very strange to most people, and they do not yet believe them, but they are all true, and every day more and more people are finding it out. And now that we have these books, and that the evil spirits have been driven away into hell, so that we can read them and the Word in full heavenly light again, there is no longer any difficulty in the way of our leading good lives, and, after death, being happy among the angels. And by means of this Second Coming, and the teachings given through Swedenborg, the Lord is establishing at this day a



New Church, which was foretold in the book of Revelation under the name of the New Jerusalem, about which I will tell you in my next chapter.

THE NEW HEAVEN AND THE NEW CHURCH.

And I saw a New Heaven and a New Earth : for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. (Rev. xxi. 1-4.)

When the Lord was upon the earth at the time of His First Coming, He taught His disciples a

great many new and useful things about Himself, and about the way men should live in order to come into heaven and be forever happy. These things the disciples taught to other men, and these again to others, until the number of people who heard and believed them, and promised to live according to them, became very large indeed. Those who thus believed on the Lord and promised to obey Him, received the name "Christians," from the Lord's name, Christ, and as they formed, as it were, one great family, of whom the Lord was the Father and Head, they were also called "The Church," from two Greek words which mean "The Lord's Family." And so, now, when we speak of a church, we do not mean the place where people meet on Sundays, but the people themselves, who join in the worship and service of the Lord. Such little families are little churches, and the whole of them which are in the world at any particular time, taken together, are called the Church in its largest form.

There have been several such great churches on the earth since the creation. The first one we call the Most Ancient Church, and it is spoken of in the Word under the name of Adam. Adam and Eve, you know, lived, at first, in the garden of Eden, but from not obeying the Lord

they had to leave it, and their children and their children's children became, one after another, so wicked, that they were all destroyed by a flood except Noah and his wife, and his sons and their wives. So the Most Ancient Church came to its end, and another church, called the Ancient Church, was formed out of Noah and his children. This Ancient Church lasted for some time, but at length instead of worshipping the Lord, it began to worship idols like the heathen of the present day, and ceased to be a church, and the Lord took Abraham, and Isaac, and Jacob, and Jacob's twelve children, and made out of them the Jewish Church, of which we read so much in the Word. The Jewish Church, in turn, became very wicked, and the Lord had to again come, this time in the form of a man like us, and establish the Christian Church, as I have just told you. And when this church lost all knowledge of Him, and all obedience to Him, as it did about a hundred years ago, He came again, and through Swedenborg, established a New Church, which was foretold in Revelation under the name of the New Jerusalem.

The New Church, which the Lord formed at His Second Coming, differs from the First Christian, or, as we generally call it, the Old Church, in two respects. In the first place the people

who belong to it do not believe the false doctrines which mistaken men, deceived and led away by evil spirits, had made the people of the Old Church believe, and in the second place, they know a great deal more about the Lord, and Heaven, and spiritual things than was known by the people of the Old Church.

For instance, the Lord told His disciples they should worship Him and pray to Him alone when they wanted anything, but after a while the priests in the Old Church began to tell people that there were three divine persons, of whom the Lord was only one, and that instead of praying to the Lord directly, they ought to pray to the highest of these Three, only asking the Lord to intercede with Him for them. Then, the Lord says that men must repent of their sins, and live good lives in order to come into heaven, but people in the Old Church got to think that the Lord had suffered in their stead all the punishment of their sins, and that they could be saved either by the prayers of their priests, or by only believing that they were saved. Later on, some of them came to say that the Lord was not to be prayed to at all, and that he was only a man like us, and many who did not openly say this, really thought it. Other false ideas came from these greater ones, such as that men have no



power to obey the Commandments, that the Lord sends people to hell merely because He chooses to, that the heathen cannot come into heaven, and many things of that sort.

All these false ideas the New Church denies. It teaches that the Lord Jesus Christ is alone to be prayed to and worshipped ; that there is no God beside Him, and that He alone has power to save us from our sins. It says, that in order to come into heaven, we must do as the Lord tells us to do, as well as believe on Him, and that He did not suffer the punishment of our sins when He appeared on earth, but only fought and overcame the evil spirits who were making men wicked, and so delivered us from their power. It also teaches that we can obey the Lord if we will but pray to Him for help, that no one goes to hell because the Lord compels him to, but only because, by having lived a wicked life, He has come to like hell better than heaven, and that the heathen as well as Christians may be received into heaven, if they only try to live as well as they know how to.

On the other hand, the New Church teaches an immense number of things which were not known before. The people among whom the Lord first established the Old Church were very ignorant, and could not understand any but the

simplest truths. The twelve disciples were men of little learning, full of the old Jewish ideas about religion, and those to whom they began to preach were of the same character. All they could tell them was what the Lord had done for them, that they must believe on Him, and obey Him. For a long time, indeed, they thought that the Lord was going to live always among men in visible form, and be a king like other kings. They also thought that they ought to keep up all the ceremonies of the Jewish Church, not knowing it had come to an end, and some of them even supposed that no one out of the Jewish Church could become a Christian. As the Church grew, however, and more intelligent people came into it, they began to understand things better, but still they did not make much advance. They knew nothing about the real nature of the spiritual world, and the life after death, of heaven and hell, except that there were such things, nor of the real character of the Lord, and the beautiful laws of His Providence by which He governs all things. All these matters, and many more too, were revealed to Swedenborg for the use of the New Church, and he has written all the Lord taught in books, which you must read when you get old enough.

The doctrines of the New Church, too, when

men live according to them, make them a great deal better and happier than those of the Old Church. We are taught by them not only what the Lord commands, but why He commands it, and we can, if we choose, obey Him with cheerfulness and delight, instead of merely because we think He will punish us if we do not. We learn to think of Him as a loving and kind Father, who looks upon us as His dear children, and not as of a king seated on a throne, ordering us about for his own pleasure. Then, too, we are told all about heaven, and how happy we shall be when we come to live there among the angels, and how both angels and good spirits are always close to us, and trying to help us become happy here by obeying the Lord. And the more we read and study the books which Swedenborg has written, the more we find out about all these pleasant things, and the happier we become.

The number of people who know and believe these beautiful doctrines is as yet quite small. In some places they have come together, and built or hired houses in which to meet and worship the Lord, and be taught concerning Him; but in many places there are not enough of them for this purpose. But we are all of us trying to tell other people what we know, and make them as happy in knowing it as we are

ourselves. We print the books written by Swedenborg, and send them around to every one who, we think, will read them; and we publish tracts, preach sermons, and send out missionaries to get people together, and talk to them, and thus we shall, by-and-by, bring everybody into the New Church. You can help this good work, if you will, by learning the doctrines of the Church, and telling them to other people, and by giving all the money you can to publish books and tracts, and send out missionaries. Ought you not to do it, when the Lord has been so good to you as to let you know all these things?



HEAVEN AND HELL, AND THE LIFE AFTER DEATH.

The wicked shall be turned into hell,
and all the nations that forget God. (Ps. ix.
17.)

“But if thou wilt enter into life, keep the
Commandments.” (Matt. xix. 17.)

“Blessed are they that do His Command-
ments, that they may have right to the tree
of life, and may enter in through the gates
into the city. For without are dogs, and
sorcerers, and whoremongers, and murderers,
and idolators, and whosoever loveth and
maketh a lie.” (Rev. xxii. 14, 15.)

/ We are not born that we may live on this
earth for ever. The bodies of flesh and blood,
by which we now hear, and see, and feel, and
speak, and move about, and act, will all, some
day, become cold, and stiff, and dead, and have

to be put into coffins, and buried in graves, or vaults, out of sight. Children's bodies die, in this way, as well as those of grown people, and yours may die, too, long before you become a man or a woman. You have, I dare say, been at a funeral, and noticed how quietly the dead body lay in the coffin, looking like a wax image, and giving no sign of knowing anything that went on around it. By and by, too, the coffin was taken and carried away, and put into the grave, and that was the last you ever saw of it.

But that was not the last of the child, or the man, or woman, who had, as it is said, died. The real child, or man, or woman, did not die, but only left the body, which was buried, and rose into the spiritual world. As I told you, in explaining the Lord's Prayer, the spiritual world is all about us, though we do not see it because our eyes of flesh and blood cannot see spiritual things, and when this flesh and blood body dies, then the person who had lived in that body is uncovered, and sees the spiritual world, and all things in it, just as you can see this world and all things in it. And such a person lives in that world for ever after, because his spiritual body does not die, like the body you have here.

But, although our lives here last but a few

years, while our lives in the spiritual world never come to an end, it is very important that while we are here, we should behave in such a way that when we enter the spiritual world we should be well prepared for it. For, this life is given us by the Lord that we may use it to get ready for the life in the spiritual world, and according as we live well or ill here, we shall be happy or miserable there. Those who live well here come into heaven and stay there, but those who live ill go to hell and stay there. The reason that people who live well go to heaven, and those who live ill go to hell, is because heaven is made up of those who love the Lord and one another, while hell is made up of those who hate the Lord and one another. In heaven, every one loves to do just what the Lord wants to have him do, and this is, as I have told you, to make every one else as happy as possible; while in hell, they are all selfish and quarrelsome and want to fight with one another all the time, and do all they can to make each other miserable. They cannot come into heaven because they hate to be with the angels, and, of course, the angels, although they would gladly do them all the good in their power, cannot make them love to do otherwise than as they do, and, so, have to let them stay in hell.

This difference between the character of the angels and that of evil spirits also makes a difference between the appearance of heaven and that of hell. In heaven there are beautiful hills, and mountains, and fields, and gardens, and houses, and palaces, and everything else which is pleasant and agreeable, while in hell there are only swamps, and deserts, and tangled thickets of thorns, and briars, and other disagreeable objects of the same kind. For, in the spiritual world, what every one sees around him is a picture of his own character; and, while good people are surrounded with good and nice things, wicked people bring about them objects, which, like themselves, are unpleasant and ugly to look at. Swedenborg was permitted by the Lord to see what there is both in heaven and in hell, and he has written an account of what he saw there in a book, called *Heaven and Hell*, which, if you will read it, will teach you many things which I have not room to speak of here.

We prepare ourselves for heaven by learning the Lord's Commandments, while we are here, and obeying them. As far as we do this, we acquire the habit of loving others, and making them happy, and this habit continues with us after death. On the other hand, if we disobey the Lord here, and continually do all kinds of

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naughty things, we prepare ourselves for hell, because we cease to love the Lord and those around us, and get so into the habit of doing wrong that we cannot stop doing it after death. This is the reason why your parents and teachers take so much pains to teach you all about the Lord, and what He has told us to do and not to do, and it is the reason why I have had this little book printed. It is to help you to learn to live, while in this world, in such a way that you may, by and by, come among the angels in heaven, and live there for ever.

Remember then, whenever you are tempted to disobey the Lord's Commandments, or to do wrong in any way, that every such act makes you less and less fit for heaven, and more fit for hell; but that, on the contrary, if you strive to always do as the Lord would have you do, you are fitting yourself for heaven, and will surely come there, when the body which you now wear dies.

THE END.

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